TEXT BOOK OF ENGLISH

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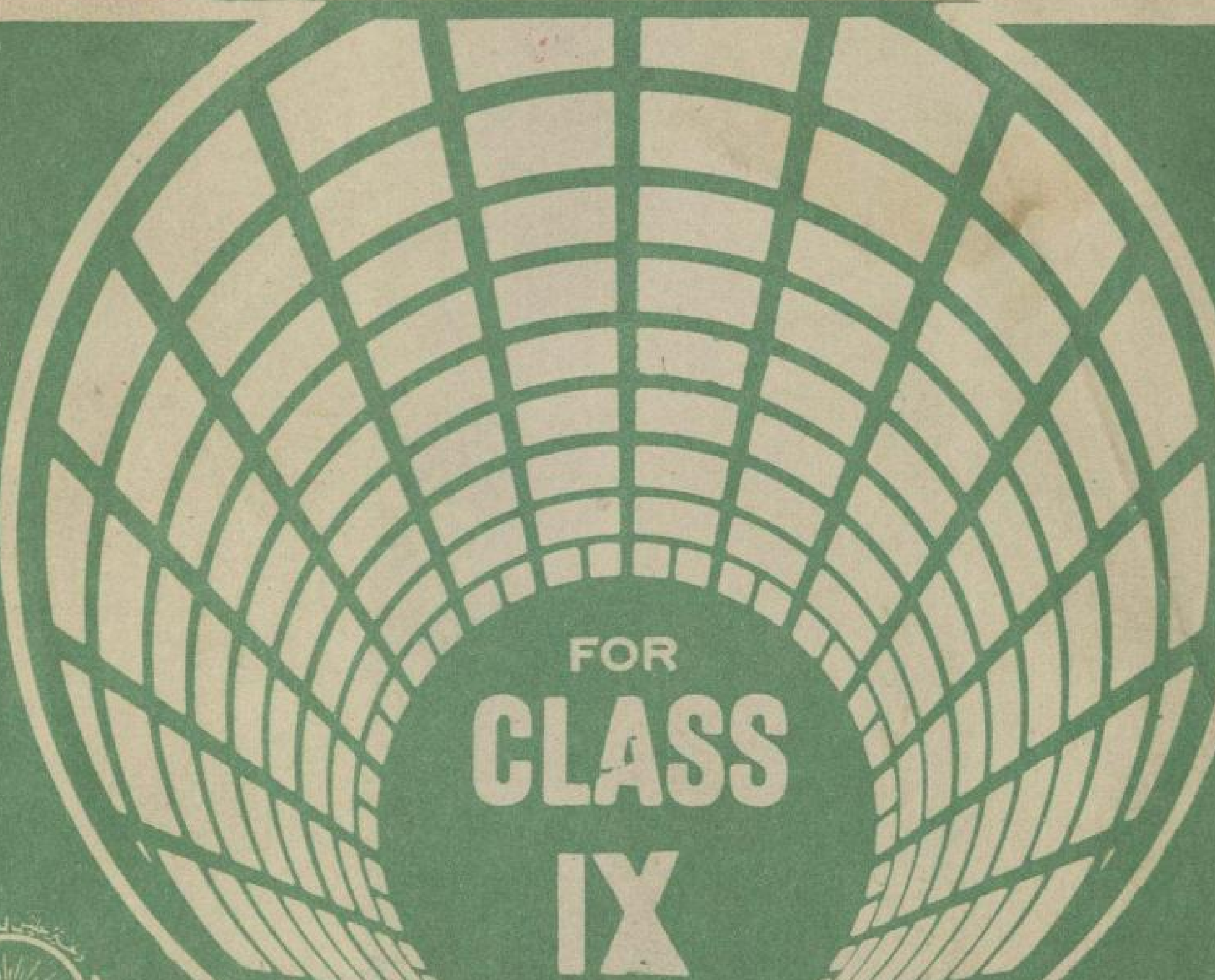

FOR CLASS IX

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Textbook of English

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AUTHORS

(1) **Prof. M. Siddique Kalim**
(Selection of Poems)
(2) **Mr. H. M. A. Usmani**
(3) **Mrs. Naseem Nawaz**
(4) **Syed Khalil Ahmad**
(5) **Mrs. Mustafa Ali Khan**

SUPERVISION

Miss Bushra Tahseen

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PREFACE

The writing of a new textbook for class IX became necessary to meet the requirements of the National Education Policy which aims at emphasizing 'learning of concepts and skills and encouraging observation, exploration, experimentation, practical work and creative expression'. This demanded judicious selection of topics and their effective treatment. Some topics for the textbooks were suggested by the National Subject Committee (on English) after consultation with the Provinces. The authors of this book selected out of them topics of varied nature. While writing lessons, great care has been taken to use vocabulary and structures that could be easily grasped by the students who have just crossed the Middle Stage.

The lessons included in this book have two-fold import: first, they aim at teaching commonly-used structures of English language; secondly, they introduce such subjects that may stimulate the nascent minds of the young scholars and help them to become responsible and useful citizens. How far we have succeeded in our attempt, will be judged by the teachers and the students who use this book. Their suggestions for its improvement would be most welcome.

CONTENTS

Page

1. The Last Address of the Holy Prophet 1
2. Abou Ben Adhem *by Leigh Hunt* 7
3. The Wise Caliph 9
4. Who has Seen the Wind
   by Christina Rossetti 16
5. A Visit 17
6. From a Railway Carriage
   by Robert Louis Stevenson 24
7. King Faisal 26
8. Dignity of Work 32
9. A Nation's Strength
   by Ralph Waldo Emerson 39
10. A Village Fair 40
11. Shopping 46
12. The Clever Wife 56
13. Stopping by Woods on a Snowy Evening
    by Robert Frost 62
14. The Khyber Pass 64
15. Casablanca *by Mrs. Hemans* 69
16. How to do Things
    A. Arranging a Party 72
    B. Mending a Puncture 74
17. The Miller of Dee *by Alfred Williams* 77
18. Responsibilities of a Good Citizen 80
19. The Inheritors 84
20. Food and Health 91
21. Try, Try Again *by Eliza Cook* 95
22. Women's Contribution to
    Pakistan Movement 99
23. Speak Gently (*Anonymous*) 107
24. An African Village 109
25. The Daffodils *by William Wordsworth* 116
26. Professions
    A. Fishing 118
    B. Nursing 119
27. The Customs of Various
    Regions of Pakistan 124
28. There's a Good Time Coming
    by Charles Mackay 130
29. Problems in a Big City 133

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

THE LAST ADDRESS OF THE HOLY PROPHET

Hazrat Muhammad (peace and blessings of Allah be upon him) is the last Prophet of God. He was born at Makkah in the year 571 A.D. It was a time when the Arabs had fallen into evil ways. They worshipped idols made of wood and stone, and believed that they were powerful gods.

When the Holy Prophet (peace be upon him) was about forty years of age, he often went to a cave in Mt. Hira, near Makkah, for meditation and prayers. One night, angel Gabriel brought the message of God in the form of verses of the Holy Quran. He was to be the Prophet of God to carry His message to the whole human race.

The Holy Prophet preached Islam in Makkah for thirteen years. He told the people to leave idolworship and evil practices, and to worship one God. A small number of people, some of them quite important men of Makkah, became Muslims. But still a large majority of Makkans did not accept Islam.They thought it strange to leave the path their forefathers had followed. Meanwhile, a group of people from Medina had accepted Islam and they invited the Holy Prophet to come to that city.

The Makkans were the worst enemies of the Muslims and they tortured them whenever they got a chance. Therefore, the Holy Prophet allowed the Muslims of Makkah to leave for Medina, which they did. The Holy Prophet then left Makkah for Medina and was received warmly by the Muslims of Medina.

The Holy Prophet continued preaching Islam at Medina. During this time some battles were fought between the Muslims and the Makkans. Eight years after his migration, the Holy Prophet came back to Makkah. This time the Makkans did not have the courage to oppose the Muslims. The Holy Prophet told his followers not to harm anyone. Then he went back to Medina.Two years later, he again came to Makkah to perform Hajj. This happened to be his last Hajj. He addressed a very large gathering of the Muslims in the valley of Arafat. This is called the Last Address of the Holy Prophet. Here are some of its main points:

"O People! listen to my words, for I do not think that I would be able to meet you in this place next year. Behold! O People, your blood, your property and your honour are as sacred as this month, this day and this city are sacred to you all. You will certainly meet your Lord and you will be held answerable for your deeds. You have rights over your wives and your wives have rights over you. It is their duty to be modest. It is your duty to treat them with kindness and love. He who is entrusted with the property of another must deliver this trust honestly and fully to whom it belongs. Allah has forbidden usury (interest on loan). Those who owe money are required to return only the amounts they borrowed. As an example to others, I cancel all interest due to my uncle, Abbas. Revenge for bloodshed as it was in the Time of Ignorance (before Islam) is forbidden. As an example to others, I forgive those who murdered my cousin Ibne Rabi'ah. You are responsible for the welfare of your slaves (and servants). Feed them with the same food that you eat yourselves and give them clothes to wear like the clothes you wear yourselves. If they commit a fault which you are unable to forgive, give them their freedom and do not treat them harshly. They, as well as you, belong to Allah. Allah holds in esteem only him who is pious among you."

"Listen to my words carefully and make sure that you understand them. Remember that each Muslim is a brother of every other Muslim. You are one brotherhood. It is not lawful for any man to take anything that belongs to his brother except that which he gives with his own free will."

"O People! I am leaving to you that which will keep you on the right path so long as you act upon it. This is the book of God and the Sunnah of His Prophet."

The Holy Prophet then asked the people, "Have I conveyed to you Allah's message?" They all shouted with one voice, "Yes." The Holy Prophet then said, "O Allah! Be my witness!"

When the Holy Prophet had finished his address, he dismounted from his camel and said his prayers. This turned out to be the last time that the Holy Prophet offered Hajj, for before the next pilgrimage he had left for his heavenly home.

May Allah shower His blessings upon Him!

EXERCISES

A. Comprehension:

1. When and where was the Holy Prophet born?
2. What did the Arabs worship in those days?

3. What were the idols made of?
4. Why did the people worship idols?
5. What did the Holy Prophet teach the people?
6. Why did a large majority of Makkans not accept Islam?
7. How was the Holy Prophet received by the Muslims of Medina?
8. When did the Holy Prophet give his last address?
9. How should a Muslim treat his servants?
10. What has the Holy Prophet left for the Muslims?

B. Learn the meanings and spellings of the following words from the lesson and use ten of them in sentences of your own:

blessings; evil; worshipped; idols; believe; meditation; message; human race; preaching; revenge; forefathers; pilgrimage; gathering; modest; usury; forbidden; forgive; harshly; conveyed; dismounted; bloodshed.

C. (*a*) Make nouns from the followings words:

Example: Speak - speech

Believe, pray, teach, preach, invite, speak, accept, oppose, injure, treat, feed.

(*b*) Give the degrees of adjective:

Example: long, longer, longest.

Great, large, short, high, full, long, deep, dark.

(*c*) Fill in the blanks in the following sentences:

1. The Holy Prophet was . . . . . at Makkah.

2. The Arabs . . . . . idols.
3. The idols were . . . . . wood and stone.
4. The Holy Prophet continued . . . . . Islam at Medina?
5. This time the Makkans did not have the courage to . . . . . the Muslims.

(*d*) Change the narration of the following sentences:

1. He said to me, "I have done my duty."
2. He said to the station master, "I want to reserve a berth for Karachi in the Awami Express."
3. He said to me, "I have a bottle of ink."
4. The teacher said to the students, "You should do your homework regularly."
5. The Headmaster said to the students, "You should always come to school in time."

(*e*) Complete the spellings of the following words:

w....rship, an....el, M....ssage, Pre....ch, ac....ept, pilg....image, qui....tly, exc....pt, bel....eve, en....my.

D. Put the verbs in parentheses into the correct tenses:

1. He (go) to school daily.
2. He (come) if you (invite) him.
3. When I (reach) the playground the boys (play).
4. I (see) you when I (come) to your town.
5. Yesterday the teacher (please with the students because all of them (do) their homework.

E. Frame sentences from the following table:

I		him	some flowers.
You		her	a gold watch.
We		you	
They	gave	me	a football.
He		us	
She		them	these apples.
Aslam		Hamid	those books.

F. Compositions

Write down the main points of The Last Address of the Holy Prophet in about 100 words.

ABOU BEN ADHEM

Leigh Hunt (1784-1859)

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich, and like a lily in bloom, 4

An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The vision raised its head, 8

And with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spoke more low, 12
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellow men."
The Angel wrote, and vanish'd. The next night
It came again, with a great wakening light, 16

And show'd the names whom love of God had bless'd,
And, lo! Ben Adhem's name led all the rest.

NOTES

Lines		
1.	*tribe*	people belonging to a group.
4.	*bloom*	in full flower.
6.	*exceeding*	very great
7.	*Presence*	the angel who was present there.
8.	*vision*	the angel; the heavenly being.
9.	*accord*	gentle consent; agreeableness.
12.	*low*	humbly.
13.	*cheerily*	merrily; in a happy mood.
15.	*vanished*	went away; disappeared.

EXERCISES

1. What lesson does the poem "Abou Ben Adhem" bring home to us?
2. Describe in four sentences what you think of Abou Ben Adhem as a man.
3. Explain lines 1 to 10 of the poem in simple English.
4. Use the following words in your own sentences:
   (*i*) bloom;
   (*ii*) vision;
   (*iii*) humbly;
   (*iv*) peace;
   (*v*) raised;
   (*vi*) vanished.

THE WISE CALIPH

The Caliph Haroon-ur-Rashid was known and respected for his justice and wisdom. At night, he would disguise himself as a common man and go through the streets of Baghdad. He would mingle with the common people in order to gain first-hand knowledge of their difficulties and problems.

One day, when he was holding court, two men were brought before him. One of them was well-dressed and appeared to be a well-to-do, respectable citizen, while the other seemed to be a beggar, because he was in rags. These two men were holding between them a beautiful white horse. The Qazi approached the Caliph and said to him, "O Leader of the Faithful! I've brought before you a dispute which I could not settle. It is a difficult case, but I am certain that with your knowledge and wisdom, you will pronounce a just decision."

"What is the dispute?" asked the Caliph.

"These two men here are fighting over this horse. Each of them claims and swears that this horse is his."

"Step forward," the Caliph ordered the well-dressed man, "and let's hear what you've to say."

The man said to the Caliph, "O Leader of the Faithful! I beg you to believe me that whatever I say in your presence shall be the truth.This morning, when I was riding to the city, I saw this beggar limping along ahead of me. On hearing the sound of my horse's hoofs, he turned round and motioned to me to stop. I pulled the reins of my horse. He begged me to give him a ride upto the city gate. He was lame. I felt sorry for him. So I pulled him up behind me on the horse. When we reached the city gate, I stopped and turned round to help him get down. He refused to dismount. I was puzzled, and gently told him to get down because we had reached the city gate. He said, "Why should I get down? I gave you a ride and now you want to rob me of my horse?"

Then the beggar limped forward and said, "O Leader of the Faithful! You are the helper and guardian of the poor. You are a wise and just Caliph. Have pity on me and save me from the cruelty and injustice of this rich man.I can swear on the Holy Book that this horse belongs to me. You must be thinking, like everybody else in this court, how a beggar like me can afford to buy and keep such a fine horse. It is because of this horse that I am in rags. Whatever money I had, I spent on this horse. This morning, as I was coming to the city on my horse, I noticed this man walking along the road. When I came close to him, he stopped me and requested me to lend him my horse, for he was in a great hurry to reach the city. Of course, I could not lend my horse to a complete stranger. Could I? Instead, I let him ride my horse while I sat behind him. As we reached the city gate, he asked me to get down and leave the horse to him. "Such a fine horse should not belong to a beggar", he said. "Now be off and don't you mention it to anyone. And even if you do, nobody is going to believe you." Now, Sir, I beg you to save me from this robber and restore to me what is my own."

"I think this case is not very difficult to decide," said the Caliph to the Qazi, "I shall decide it in a minute. Tell these men to place their hands on the horse, one by one. Let the beggar do it first."

When the beggar touched the horse, it winced as if it did not like the touch of his hand. But at the touch of the rich man's hand, the horse snorted and neighed with pleasure.

"This horse belongs to him," pronounced the Caliph. "Give the horse to its master." Then the Caliph turned to the beggar and said, "You are a liar and a wicked man. You tried to rob an honest and respectable citizen. You deserve severe punishment, but I shall be merciful and forgive you this time. You must, however, beg forgiveness of this gentleman here."

The rich man readily forgave the beggar and feeling sorry for him, took out his purse and gave him a handful of gold coins. This noble action of the rich man pleased everybody in the court.

EXERCISES

A. Comprehension:

1. What was Caliph Haroon-ur-Rashid known and respected for?
2. Why did he go through the streets of Baghdad at night?
3. What did the Qazi say to the Caliph?
4. What was the dispute between the rich man and the beggar?
5. What did the rich man tell the Caliph?
6. What did the beggar tell the Caliph?
7. Why did the beggar refuse to get down from the horse?

8. What did the horse do when the beggar touched it?
9. What did the horse do when the rich man touched it?
10. What did the Caliph say to the beggar?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own:

afford; winced; claim; puzzled; pronounce; disguise; dismount; dispute; lend; limp; motion; neigh; snort; swear.

C. (*a*) For each word in list 'A' find a word of similar meaning from list 'B'

A	*B*
Shiver	beg
astonish	stern
cling	confused
request	completely
stiffen	hide
severe	stick
utterly	tremble
disguise	amaze
obvious	mix
puzzled	clear
mingle	harden

(*b*) crowd, limp, utter, disguise, claim, motion, gallop.

By using the words given above and changing the form where necessary, complete the following sentences:

1. A large . . . . . had gathered outside the court.

2. The courtiers . . . . . round the Caliph.
3. The Caliph . . . . . himself as a common man.
4. The people recognized the Caliph in spite of his . . . . . .
5. His right leg is shorter than the left leg, so he has a . . . . . in his walk.
6. The rich man saw the lame beggar . . . . . along the road.
7. The beggar . . . . . to him to stop.
8. He stood still and made no . . . . . .
9. He . . . . a few words and then lost consciousness.
10. To his . . . . . . disappointment he failed again in the examination.
11. The rich man went . . . . . along the road.
12. The horse was running at a . . . . . .
13. The rich man and the beggar both . . . . the horse.
14. Whose . . . . . was found to be true?

(c) Complete the following sentences by using suitable phrases from the list given below, in their proper form:

be off, pull up, fight over, fight for, feel sorry for, well-to-do, well off, feel ashamed of.

1. He saw two dogs . . . . . a bone.
2. From his dress he appears to be a . . . . . citizen.
3. Noticing a fallen tree blocking the road he immediately . . . . . his horse.
4. His father was a great leader; he . . . . . the freedom of his country.
5. He was very poor last year but now he seems to be quite . . . . . .

6. The master ordered his servant to . . . . . and out of sight.
7. You misbehaved with your teacher and you should . : . . . yourself.
8. The rich man saw the lame beggar and . . . . him.

(*d*) Make nouns from the verbs given below and use both nouns and verbs in sentences of your own:

beg, live, lend, believe, please, give, speak.

Example: speak (V) speech (N)

1. He cannot speak English.
2. He made a speech in Urdu.

(*e*) Complete the following sentences by using the correct form of the verb/verbs placed in brackets at the end of each sentence:

1. The horseman . . . . . a beggar . . . . . along the road. (notice, limp)
2. When he . . . . . round and . . . . . back the rider and the horse . . . . . . (turn, look, disappear)
3. The beggar . . . . . to the horse. (cling)
4. The Caliph . . . . . him to . . . . . forward and . . . . . his story. (order, step, tell)
5. Both the men . . . . . on the Holy Book. (swear)
6. Before the Caliph . . . . . the court the Qazi . . . . . two men and a horse. (enter, bring)
7. The Qazi . . . . . also present in the court. (be)
8. The two men . . . . . over the horse. (fight)
9. The Qazi . . . . . not . . . . . the case. (can, decide)
10. He . . . . . the horse with a whip. (strike)

D. Composition:

1. Describe in ten sentences the dispute between the rich man and the beggar.
2. How did the Caliph prove that the beggar was a liar?

WHO HAS SEEN THE WIND?

Christina G. Rossetti (1830-1894)

Who has seen the wind?

Neither I nor you:

But when the leaves hang trembling,

The wind is passing through.

Who has seen the wind?

Neither you nor I:

But when the trees bow down their head,

The wind is passing by.

NOTES

Lines

3. trembling: moving to and fro.
7. bow: bend.

EXERCISES

1. Explain the poem in simple English?
2. If we cannot see the wind, can we see a storm?
3. What pictures does the poet draw in the poem.

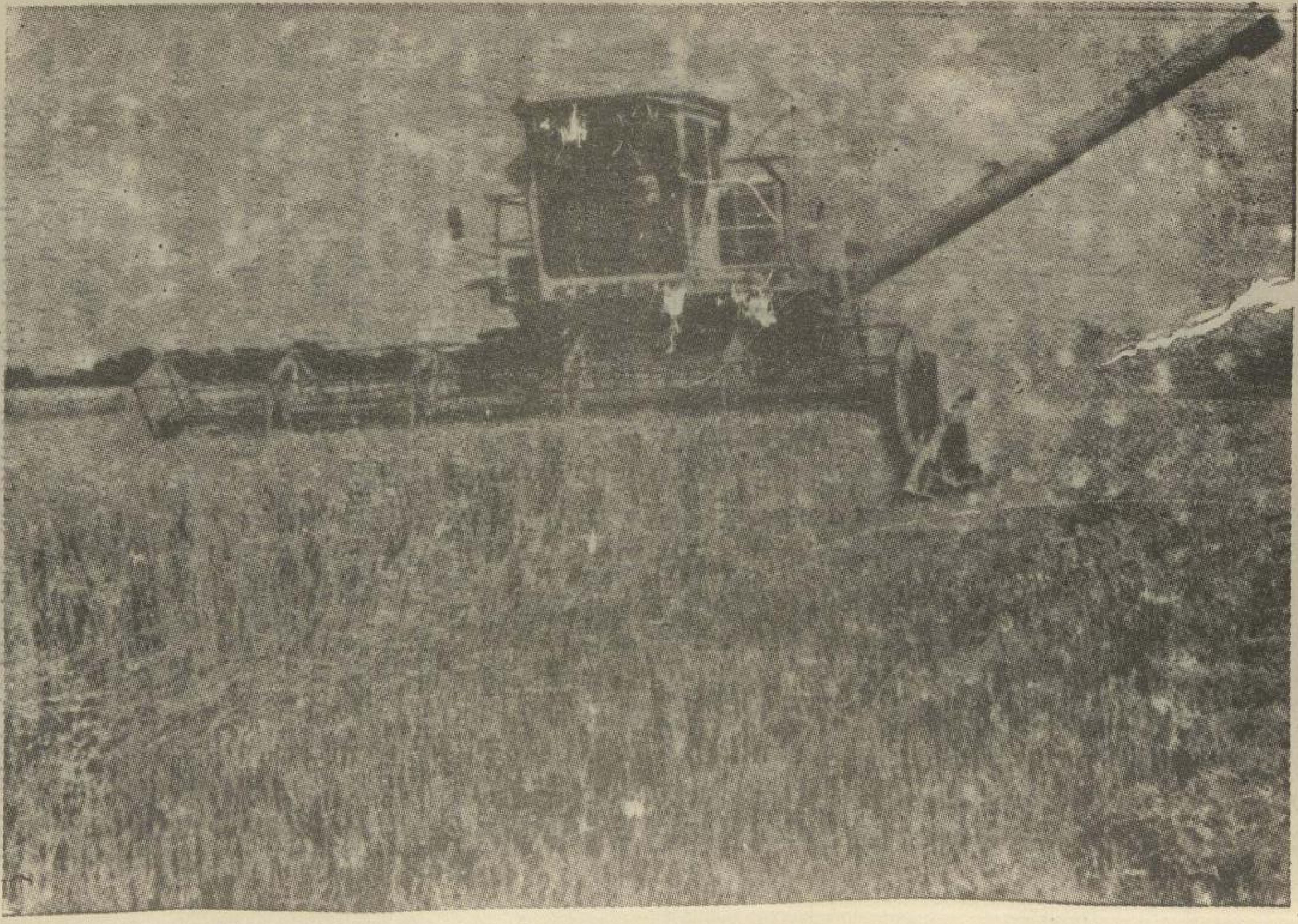
A VISIT

Mr. Ahmad's class had been planning a picnic for some time. The Headmaster had allowed them a day's outing and they were to go by the school bus. They were naturally very excited. Mr. Ahmad arranged the visit to a farm with Mr. Hasan, the manager of the Model Agricultural Farm.

It was a pleasant day in April when Mr. Ahmad and his class reached the Model Farm. Mr. Hasan received them at the gate and showed them round. The boys had no idea that an agricultural farm could be so large and interesting.It was the wheat harvesting season. The party saw a huge machine called the "Combine" working in the vast wheat fields. It cut the crop and tied it into sheaves. With one sweep, it seemed to eat up a large area of the golden crop which came out tied into a bundle at the other end. The sheaves then went into a "Thresher" which separated the grain from the chaff. From one end of the machine fell a golden rain of sweetsmelling wheat, while chaff flew out at the other.The pupils watched the working of the machine with keen interest. Mr. Hasan said, "The whole process of ploughing, seeding, harvesting and threshing the corn is done with machines on our farm. One man working this machine can do as much work as a hundred men working without it."

Bilal (one of the students): Sir, do you get bigger crops in this way?

Mr. Hasan: O, much bigger. While an ordinary farm produces 15 to 20 quintals of wheat for every hectare, we produce as much as 60 to 70 quintals.



Bilal: This is wonderful. But surely machines do not make the grain?

Mr. Hasan (laughing): No. certainly not. What, in fact, happens is that first the machines called tractors plough deeper. Then they prepare the land for sowing much faster. The sowing machine sows the seed very fast, and no seed goes waste. We also select the best seed. Then we use chemical fertilizers to enrich the soil. We get a lot of canal water, but we also irrigate our fields with our own tubewell which can supply water all round the year. Finally, we spray medicines on our crops to kill germs and harmful insects. So our farm produces three to four times as much wheat per hectare as an ordinary farm does.

Sarosh (another student): Do you grow wheat only?

Mr. Hasan: No, we grow wheat, maize, cotton, sugarcane and gram. Moreover, we grow vegetables and we also have a large orchard where we grow mangoes and oranges.

The party was then taken to the vegetable farm and the visitors were surprised to see growing there such vegetables as were out of season. Mr. Hasan explained that by using chemical fertilizers, with plentiful supply of water, and with the help of machinery, they could grow finer and better vegetables in all seasons and in larger quantities. He offered the boys fresh tomatoes and cucumbers.

They were washed in running water and the boys ate them with great delight.

It was afternoon by now and Mr. Hasan gave the boys a delicious lunch prepared mainly from the farm's own produce. Later, the students visited the mango orchard and were delighted to see green fruit hanging from the branches in large number. The trunks of the trees had been washed with fresh lime and the ground below was neat and clean. They did not see any weeds or wild grasses around. Mr. Hasan told them that it was necessary to protect them from pests and diseases which destroy the plants as well as the fruit.

Mr. Hasan also told the visitors that the farm had been doing so well that they had decided to add a dairy to it. The finest cows and buffaloes would be kept there. He surprised the visitors by telling them that the farm would use an electric milker to milk the animals. Modern machinery would make cream and butter and preserve the milk. He promised to invite Mr. Ahmad and his class when the dairy started working. Mr. Ahmad thanked him. The boys were really happy with their visit and cheered loudly when they left the farm.

EXERCISES

A. Comprehension:

1. Why were Mr. Ahmad's pupils excited?
2. What surprised the boys when they reached the model farm?
3. What was the name of the machine working in the wheat field?
4. What does a thresher do?
5. How are ploughing, seeding and harvesting done on the model farm?
6. How much work can one man do with the help of a Combine?

7. What is the average produce from an ordinary farm?
8. What is the produce per hectare on the model farm?
9. What is the reason for this difference?
10. What do they do to kill germs and insects?
11. What do they grow on the model farm?
12. Why were the boys surprised at the vegetable farm?

B. Learn the meanings and spellings of the following words from the lesson and use ten of them in sentences of your own:

planning; model; huge; harvesting; sheaves; fertilizers; enrich; irrigate; orchard; plentiful; harmful; delicious.

C. Complete these sentences with words from the lesson:

1. The Headmaster ..... them a day's ......
2. Mr. Hasan received them at the gate and ..... them ......
3. The pupils watched the working of the machine with ..... interest.
4. No, certainly ......
5. The sowing machine ..... the seed well.
6. No seed ..... waste.
7. We use chemical fertilizers to ..... the soil.
8. The visitors were .... to see growing there such vegetables as were out of season.
9. He .... the boys fresh tomatoes and cucumbers.

D. Look at these sentences:

Indirect Mr. Ahmad thanked him.
Direct Mr. Ahmad said, "Thank you."
Indirect Bilal asked Mr. Hasan respectfully if they got bigger crops that way.
Direct Bilal: "Sir, do you get bigger crops in this way?"

Now turn the following passage into direct speech:

Mr. Hasan told the visitors that the farm had been doing so well that they had decided to add a dairy to it. The finest cows and buffaloes would be kept there. The farm would use an electric milker to milk the animals. Modern machinery would make cream and butter.

Begin:

Mr. Hasan: "The farm has been doing so well that we . . . .

E. Composition:

1. Narrate in your own words how they get so much produce per hectare on the model farm.
2. Write ten sentences about the crops grown in your area.
3. Write ten sentences to show whether modern methods of farming are better, or the old ones.
4. Write a dialogue between an Inspector of the Department of Agriculture and a farmer discussing the advantages of chemical fertilizers and insect-killing medicines sprayed on crops.

F. Oral Exercises:

1	2	3	4
He	used to	teach	me.
The postman		wear	blue trousers.
Our teacher		tell	us jokes.
His father		give	me books.
The old man		come	here often.

1. Make 15 sentences using the table given above.
2. Make more sentences, but use your own words instead of those in column 1.
3. Do the same, using your own words instead of those in columns 3 and 4.

G. Translate into Urdu the second paragraph on page 20.

FROM A RAILWAY CARRIAGE

Robert Louis Stevenson (1850-1894)

Faster than fairies, faster than witches,
Bridges and houses, hedges and ditches;
And charging along like troops in a battle,
All through the meadows the horses and cattle;
All of the sights of the hill and the plain
Fly as thick as driving rain;
And even again, in the wink of an eye,
Painted stations whistle by.
Here is a child who clambers and scrambles,
All by himself and gathering brambles;
Here is a tramp who stands and gazes;
And there is the green for stringing the daisies!
Here is a cart run away in the road
Lumping along with man and load;
And here is a mill and there is a river.
Each a glimpse and gone for ever!

NOTES

Lines

1.	*fairies*	beautiful imaginary beings who have magical power.
	witches	wicked old women who could work magic and fly through the air.

2.	*hedge*	a row of bushes or tall plants, forming a boundary.
	ditch	a narrow channel dug in or between fields, or at the side of a road, to hold or carry off water.
3.	*charge*	to attack; here it means to rush forward, move fast.
4.	*meadow*	a grassy field.
6.	*fly as thick*	pass so quickly as if there was no distance between them.
	driving rain	hard, slanting rain.
7.	*the wink of an eye*	the time it takes to shut and open an eye.
8.	*Whistle by*	when the fast train goes past a station, a whistling sound is produced
9.	*to clamber*	to climb with some difficulty.
	to scramble	to move with difficulty over rough or steep ground.
10.	*brambles*	thorny bushes which bear the fruit called black berries.
11.	*tramp*	a homeless person who goes from place to place and does no regular work.
12.	*to string*	to make a garland of.
	daisy	it is one of the commonest wild flowers in Britain.
	the green	a grassy common land in a village.
14.	*to lump*	to move heavily and awkwardly.
16.	*a glimpse*	a brief look.

EXERCISES

1. What scenes does the poet see from a moving railway carriage?
2. Describe in ten sentences your first journey by train, bus or plane.
3. Explain lines 9 to 16 of the poem in simple English.

KING FAISAL

The late King Faisal of Saudi Arabia was born in 1905 and was the second son of King Abdul Aziz Ibne Sa'ud. He received religious education from his maternal grandfather Sheikh Abdullah bin Abdul Latif. After completing his education at an early age, Faisal started taking interest in the affairs of the State and helped his father in governing the country. He was made Governor of Hijaz when he was only twenty. Later on, he served as Saudi Foreign Minister, visiting several countries of the world where he held important discussions and gained a great deal of experience. He also had the opportunity of holding the command of the Armed Forces of his country.

After the death of King Abdul Aziz, his eldest son Sa'ud became the King. Faisal was made the Crown Prince and Prime Minister in 1958. Saudi Arabia was in serious difficulties at that time. Faisal used his wisdom and intelligence to overcome these difficulties. In 1960, he resigned from the post of the Prime Minister, but accepted it again in 1962. His elder brother King Sa'ud, however, fell seriously ill in 1964, and Faisal was chosen as the King by the Council of Ministers.

King Faisal was devoted to Islam. He was a good Muslim and led a simple life. He did his best that his people should live according to the teachings of Islam. He possessed great qualities of leadership and proved to be an able ruler. He loved his people and ruled the country wisely and justly. Under his rule, Saudi Arabia made great progress in many fields. He spent a lot of money on the development of his country. The main source of income for Saudi

THE LATE KING FAISAL

He was an equal partner with Pakistan in holding the Islamic Summit Conference at Lahore in 1974

Arabia is mineral oil, and he made every effort to increase its production. New factories and mills were set up in Saudi Arabia, and industry made great progress. Vast areas of the desert were irrigated and new lands were brought under cultivation.

King Faisal considered education very important for the progress of his people. He opened many schools where education is free for all. He set up several universities where students are not only given free education but are also awarded stipends to meet other needs as well. He also spread a net work of hospitals and dispensaries all over his vast Kingdom. Now a bedouin living even a thousand miles from the capital, finds a hospital or dispensary not far from where he lives. If you visit the Kingdom of Saudi Arabia (KSA), you will find hundreds of Pakistani doctors, nurses and teachers serving their Arab brethren.

The King helped the needy and the poor and provided many facilities to the pilgrims. He had a strong wish to unite the Muslims of the world and did his best to bring the Muslims living in different countries closer together. His services in making Muslims conscious of the need for brotherhood can never be forgotten. It is now the duty of the Muslims to continue his struggle for the achievement of this unity. He practised what he preached and assisted the Muslim countries of the world. He was an equal partner with Pakistan in holding the Islamic Summit Conference at Lahore in 1974.

King Faisal was a sincere friend and well-wisher of the people of Pakistan. He gave generous help to this country on several occasions. Perhaps no one outside Pakistan could be more unhappy than King

SUMMIT MINAR AT LAHORE

Faisal was on the separation of East Pakistan which is now Bangla Desh. He was against the State of Israel, because it is an enemy of the Muslims. He strengthened the Muslims in their war against Israel. He felt deeply grieved when the Israelites set the Al-Aqsa Mosque on fire. He made every possible effort to get back the Arab territories under the occupation of Israel.

This great King was killed by a wicked nephew of his on 25th March, 1975. The Muslims all over the world mourned his death. The people of Pakistan, in particular, felt deep grief at this sad news. There was not a house in Pakistan which did not mourn his death. He lived like a soldier and died a martyr. With his death, not only Saudi Arabia but the whole Muslim world lost a sincere and bold leader. He was the religious leader of the Muslims and the guardian of the two holy places of Makkah and Medina. The Muslims of the world, who have great love and respect for him, will remember him as a noble and pious Muslim leader and his name shall live for ever in their hearts.

EXERCISES

A. Comprehension:

1. When was King Faisal born?
2. From whom did he receive religious education?
3. When was Faisal made the King?
4. How did Faisal rule Saudi Arabia?
5. How did he develop his country?
6. What were the feelings of King Faisal about Pakistan?
7. Why was King Faisal against the State of Israel?
8. What did Faisal do for the Muslims in the war against Israel?
9. When was King Faisal killed?
10. How did the Muslims feel over his death?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own:

late; education; maternal; affairs; govern; later on; several; gain; resign; devoted; according to; progress; develop; pilgrim; unity; effort; spread; net-work.

C. Make nouns from the following verbs:

born, educate, resign, move, rule, govern, serve, visit, die, develop.

Example: born – birth.

D. Fill in the blanks in the following sentences with the words given in the lesson:

1. Faisal . . . . . taking interest in the affairs of the State.
2. He . . . . . religious education from his maternal grandfather.
3. He . . . . . his father in . . . . . the country.
4. He was . . . . governor of Hijaz when he was only twenty.
5. Later on, he . . . . as the Saudi Foreign Minister.
6. He also . . . . . the . . . . . of . . . . . the command of the Armed Forces of his country.
7. . . . . . the death of King Abdul Aziz his . . . . . son Sa'ud became the King.
8. Faisal was . . . . . the Crown Prince and . . . . . in 1958.
9. Saudi Arabia . . . . . in serious difficulties at that time.
10. Faisal . . . . . his wisdom and intelligence to . . . . . these difficulties.

E. Composition:

1. Write ten lines on King Faisal.
2. Write ten lines on King Faisal's efforts to unite the Muslims.

DIGNITY OF WORK

Akhtar was late from school one day. He was feeling cross and looked untidy. When mother asked him the reason, he did not answer. Everybody was surprised to find him so. As the family sat down to lunch, the children's favourite uncle, Mr.Inayat came to visit them. The children were very happy to see him because he had been to many parts of the world and always told them interesting things. Even Akhtar was not cross any more.

Akhtar's sister Rukhsana told Uncle Inayat that he had come home unhappy. Uncle Inayat looked at him and asked him what had happened. He said, "Uncle, we are having the social service week at school and have to do the work of servants and gardeners. The teacher made me dust the cupboard and the desks."

Uncle: Is it work that makes you cross?

Akhtar: Should I not be cross if I am made to work like a servant?

Uncle: Did your teacher do anything himself?

Akhtar: O dear, yes. After we had taken out the desks and chairs, the teacher swept the room and emptied the dustbin. The headmaster cleaned the bathroom, which made us all feel ashamed.

Uncle: Is it a matter of shame to clean what we ourselves make dirty?

Akhtar: But think of a gentleman cleaning the bath room, shouldn't the sweeper do it?

Uncle: Is sweeper not a man?

Akhtar: (*Quietly*) Yes, he is.

Uncle: Are not our servants human beings like us?

Akhtar: I should say they are.

Uncle: Then we should treat them as we treat ourselves and should always be ready to do ourselves what we ask them to do for us.

Akhtar: But it looks so odd.

Uncle: Yes, perhaps it does, but this is because we have forgotten the noble example of our Holy Prophet. He would never ask anyone to do anything which he himself would not do. He loved doing work for himself and for others with his own hands. He repaired his shoes, mended and washed his clothes and swept his room. When the Mosque at Medina was being built, he carried mud and building material.

Rukhsana: His companions were like him. Were they not, uncle?

Uncle: You are right, Rukhsana; they were. Hazrat Abu Bakar, the first pious Caliph, not only did his own work but also fetched water for widows and neighbours who were very old and had no one to work for them. Hazrat Omar, the second pious Caliph, once carried on his shoulders a large sack of flour for a needy family. Hazrat Ali, the fourth pious Caliph, laboured in the garden of a Jew and gave away his wages in charity. Hazrat Fatima fetched water, ground corn and swept the house.Caliph Omar Abdul Aziz refused to hire a servant to help his wife. At table, Caliph Mamun-ur-Rashid served not only himself but also his guests. Sultan Nasir-ud-Din earned his living by transcribing the Holy Quran, and the Moghul Emperor, Aurangzeb, by making caps.

Akhtar: But, uncle, all these are the stories of the past.

Uncle: O, no, it happens in the advanced countries even today. They have learnt the dignity of work while we have forgotten it. In China, everyone has to spend sometime each year working in the fields or in a factory. Even the Prime Minister and his wife do this work. They believe that all ought to work and, no wonder, they are making such quick progress. In the U.S.A. once I stayed with a high Government official as a guest. His son who was just as old as you are, went out early in the morning to sell newspapers.I asked him why he did so. He said that it was simply because his son wished to be independent and useful. One day he fell ill. His father went out to deliver the papers for him so that he should not lose his customers. Once the President's own son took the job of whitewashing rooms in a hotel.

Rukhsana: Uncle, did you do any cleaning when you were there?

Uncle: Yes, I lived in a hostel where we swept our own rooms and cleaned our bathrooms. Once, when I needed extra money for books, I washed dishes in a hotel.

Akhtar: Thank you, Uncle. I will never mind working with my hands in future.

EXERCISES

A. Comprehension:

1. Why did Akhtar not answer his mother?
2. What did Mr. Inayat tell the children?
3. What reason did Akhtar give his uncle for being cross?
4. What did the Holy Prophet love?
5. What did the teacher do himself?
6. Did the companions of the Holy Prophet follow in his footsteps?
7. What did Hazrat Abu Bakar do?
8. What did Hazrat Fatima do?
9. How did Sultan Nasir-ud-Din earn his living?
10. What does everyone do in China?

B. Learn the meanings and spellings of the following words from the lesson and use ten of them in sentences of your own.

cross; repaired; favourite; treat; swept; ashamed; dirty; odd; mended; fetched; example; human being ; material.

C. For each word in list 'A' find a word or phrase of similar meaning in List 'B'

A	B
cross	astonished
reason	specially liked
pleasant	cause
surprised	friendly
favourite	angry
treat	showing high character
noble	went for and brought back
fetched	developed
advanced	behave towards somebody

D. Look at these sentences:

Direct Rukhsana: Uncle, Akhtar came home dirty and cross.

Indirect Rukhsana told Uncle that Akhtar had come home dirty and cross.

Direct Mr. Inayat (looking at Akhtar): Akhtar, what happened?

Indirect Mr. Inayat looked at Akhtar and asked him what had happened.

Note carefully the changes that happen when we turn direct sentences into indirect sentences and then do the same to the following sentences carefully:

Akhtar: Uncle, we are having social service week at school.

Akhtar: The boys are being made to do the work of servants and gardeners.

Akhtar: The teacher made us dust the cupboards and desks.

Uncle: Is it work that makes you cross?

Akhtar: Should I not be cross if I am made to work like a servant?

Uncle: Did your teacher do anything?

Akhtar: The teacher swept the room and emptied the dustbin.

Uncle: Is it a matter of shame to clean what we ourselves make dirty?

Akhtar: Should not the sweeper do it?

Uncle: Is sweeper not a man?

E. Composition:

Imagine that you are having the social service week at your school. Describe in a paragraph of ten sentences how you and your guide cleaned and decorated the classroom.

F. Translation:

Translate into Urdu the paragraph spoken by Uncle at page 33.

A NATION'S STRENGTH

Ralph Waldo Emerson (1803-1882)

Not gold, but only men can make,
A people great and strong,
Men who, for truth and honour's sake,
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly –
They build a nation's pillars deep,
And lift them to the sky.

NOTES

Lines

4. *to suffer long:* to face hardships for a long time.
6. *to fly:* to run away from.
7. *a nation's pillars:* columns; here it means that brave men build their nation on foundations of lasting virtue.
8. *lift them to the sky:* make their nation famous.

EXERCISES

1. Give in your own words the main idea of the poem.
2. Write five sentences on 'character'.
3. Use the following words in your own sentences: pillars, lift, truth, sky, fast.
4. Explain the poem in simple English.

A VILLAGE FAIR

During the summer vacation, Bilal got tired of the city and thought of going somewhere. He decided to spend a few days with his cousin Zubair in his village.

When Bilal got down from the bus, he saw that the village was decorated with buntings and colourful flags. The streets were crowded with men,women and children in a holiday mood.Bilal was pleased to see all this. His cousin welcomed him with open arms. He said that Bilal could not have chosen a better time for his visit as the annual village fair was in full swing.

"What do you want to see first?" asked Zubair.

"I don't know enough of the fair to tell you where to start form," Bilal said.

"Then we'll start with the first interesting thing that comes our way."

The open ground outside the village was crowded with people. Children had gathered around swings and merry-go-rounds, waiting for their turns.

The two friends moved towards a crowd which had gathered in a big circle. A drum-beating competition was in progress. Eight drummers were beating their drums. Everyone was trying to do his best to get the first prize. The noise was deafening. The two boys waited for some time but there seemed to be no end to it. So they moved on towards the bazar.

"I don't remember having seen so many shops in this village," Bilal said.

"You will not see them again till the next annual fair," laughed Zubair. "Most of them are temporary shops set up for the fair. People come from far off places to buy and sell their goods. It is a good time to do business as most of the villagers do their shopping here."

All types of goods from handkerchiefs to farming tools were being sold in the shops. Girls were buying rings and bangles. Women were interested in household goods, specially pottery, milk churners and toys for the children. Men were buying farming tools and such other articles.

Restaurants were playing popular music and were serving delicious food. They were a great attraction for those who had come from far, and had no relations in the village.

Big crowds had gathered here and there. People were laughing and clapping at funny sights. The friends moved towards one of the groups and peeped inside the circle. A bear was tied to a pole. A fight was going on between the bear and three fierce dogs.

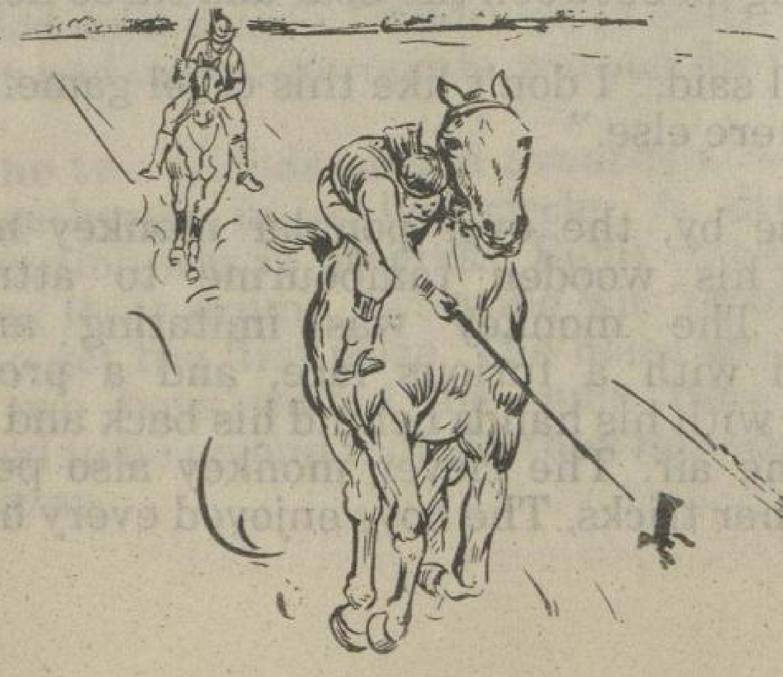
Bilal said, "I don't like this cruel game. Let's go somewhere else."

Close by, the ever popular monkey man was playing his wooden tambourine to attract the people. The monkey was imitating an angry husband with a furious face, and a proud man walking with his hands behind his back and his nose up in the air. The clever monkey also performed some other tricks. The boys enjoyed every bit of this show.

Conjurers, jugglers and acrobats gave great joy to the children. The conjurer took Bilal's handkerchief and tore it into pieces. When he returned it to him, Bilal was astonished to see it quite intact. The juggler juggled with seven balls at a time without dropping any of them.

A loud clapping made the boys turn in the direction of a man walking on a tight rope. He walked on the end of the rope and then started climbing up the pole. He reached the top end and lay down flat balancing himself on the pole. It was quite a dangerous performance. A little carelessness could result in a fall, but he came down safe and sound and got a big cheer from the crowd. No one is too old to enjoy the tricks of these entertainers.

There was a special announcement that horse-races were to start in a few minutes. The friends rushed there to get a place in the front. Proud owners of beautiful horses were making them walk and dance to the beat of drums. The riders took their positions, the whistle blew and the horses galloped off. The people shouted with joy when their favourite horse won the race.



Tent-pegging was another popular sport. Wooden pegs were fixed in the ground. The riders had to pull them out with their lances as they rode by at a gallop. The successful riders marched round the field, their lances held up proudly. The people cheered them loudly wherever they went.

Then they saw dog races. The dogs chased a rabbit. The boys were anxious for the rabbit but it reached the mark safe and vanished under cover just when the dogs came near.

There were still quite a number of things to be seen but the boys were too tired. They turned homeward, tired but happy.

EXERCISES

A. Comprehension:

1. Why was the village decorated?
2. Why was it the best time to visit the village?
3. What kind of shops had been set up for the fair?
4. What was the use of these shops for the villagers?
5. What were the different entertainments in the fair for children?
6. How did the juggler entertain people?
7. How did the conjurer entertain people?
8. What is tent-pegging?
9. What made the dogs run in the dog race?
10. What was the special announcement?

B. Learn the meanings and spellings of the following words from the lesson and use ten of them in sentences of your own:

decorated; colourful; annual; competition; performance; household; deafening; temporary; surprise; pottery; acrobat; damaged; entertainers; announcement

C. Complete the sentences with suitable words given below:

which, who, that, where, whom, when, whose.

1. The drummer . . . . . could beat the longest would get a prize.
2. The two friends moved towards a crowd . . . . . had gathered in a big circle.
3. The food . . . . . we ate was delicious.
4. The man . . . . . we saw climbing the pole had been walking on the tight rope.
5. The rider . . . . . horse had won the race was very happy.
6. I went to the village . . . . . my cousin was living.
7. I visited him . . . . . the village fair was in full swing.

D. Re-write these sentences, so that they are about the past. Add time phrases as in the example.

Example: He reads beautifully.

He read beautifully in the period.

1. We do our homework.
2. The pupils write a composition.
3. My friend walks to school.
4. The Headmaster teaches us.
5. The peon rings the bell.

6. My mother does not sleep well.
7. His brother loses his book.
8. The eagle flies very high.
9. The cobbler sits under a tree.
10. They grow rice on this farm.

E. Give the degrees of the following adjectives:

old, young, great, big, far, famous, beautiful, popular, intelligent, delicious.

Example: old, older, oldest.
famous, more famous, most famous.

F. Give the three forms of the following verbs:

Know, hear, learn, sing, listen, read, go, write, make, wear, live.

Example: know, knew, known.

G. Composition:

Write a short composition on a fair that you have seen.

SHOPPING

“Have you finished your breakfast, children?” called Mother from the kitchen.

“Yes, Mother,” answered Najma and Ajmal together. They hurriedly gulped down their tea and went to the kitchen.

“Get ready, both of you, while I do the washing up.”

“Are we going to visit our uncle?” asked Najma.

“No, we go shopping today,” said Mother.

“Shopping?” said Ajmal. “We’ve never gone shopping before, Mother.”

“Yes, I know. That’s because your father always does the shopping. But he’s not at home. He’s on tour, and it’s the beginning of the month. We’ve run out of groceries and provisions. So we shall have to do the shopping ourselves. Let’s hurry then, and get ready.”

“It’s going to be fun,” said Ajmal in excitement.

“I am sure we’ll all enjoy it,” added the mother.

They stood on the roadside waiting for a taxi, all three of them carrying shopping bags. Mother hailed a taxi. They sat in it.

“Market, please!” said Mother to the driver “And start the meter.”

"The meter is out of order. Five rupees for the market," said the driver.

"Good heavens! Five rupees for the market!" exclaimed Mother. "It's hardly ten minutes walk from here. I'll pay you two rupees or you drive us to the traffic sentry there."

"All right Begum Sahib," said the driver, "Let it be two rupees then."

"Let's go to the mutton market first," said Mother as they got down from the taxi.

"Look, Najma, how big those goats are!" said Ajmal pointing to the slaughtered animals hanging in a butcher's shop.

"They are not goats, Ajmal; they are cows and calves," corrected their mother. "This is the beef market."

"What's the difference between beef and mutton?"

"Beef is the flesh of cows and calves while mutton is that of goats and sheep," said Mother stopping in front of a mutton shop.

"How much for a kilo?" Mother asked the butcher.

"Twenty-six rupees, Madam."

"Twenty-six rupees? No, it's twenty rupees according to your price list here," said Mother, pointing at the list.

"Yes Ma'm, twenty rupees for the ordinary meat. But if you want special . . . . ."

Mother interrupted him and said, "I'll have the special meat at twenty rupees a kilo."

"Yes Madam, as you wish. How much?" said the butcher.

"One kilo of leg and one kilo minced meat," answered Mother.

The butcher did his job and said, "Every-thing has been packed for you, Madam. Here you are!" Mother made the payment, put the meat in the bag and said, "Now let's buy some vegetable." So they went to the vegetable and fruit market.

"Please give me a kilo of tomatoes," said Mother.

"Yes, Ma'm. Anything else?" asked the shopkeeper.

"Yes, five kilos of onions, two kilos of potatoes, one kilo each of cabbage, cauliflower, turnips, green peas, two kilos of spinach and five kilos of carrots."

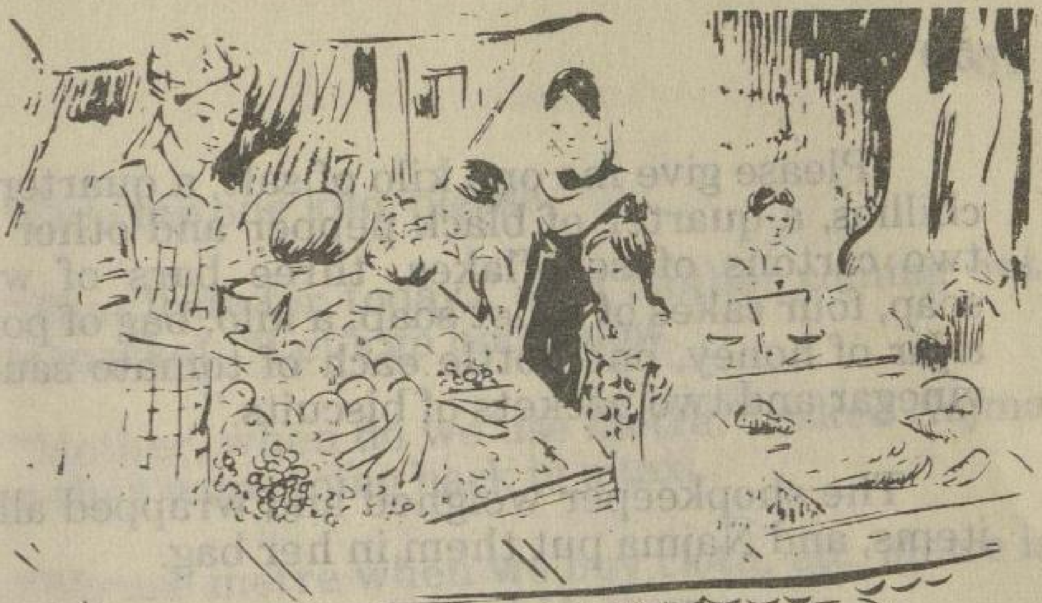
"How much for the bananas?" asked Mother.

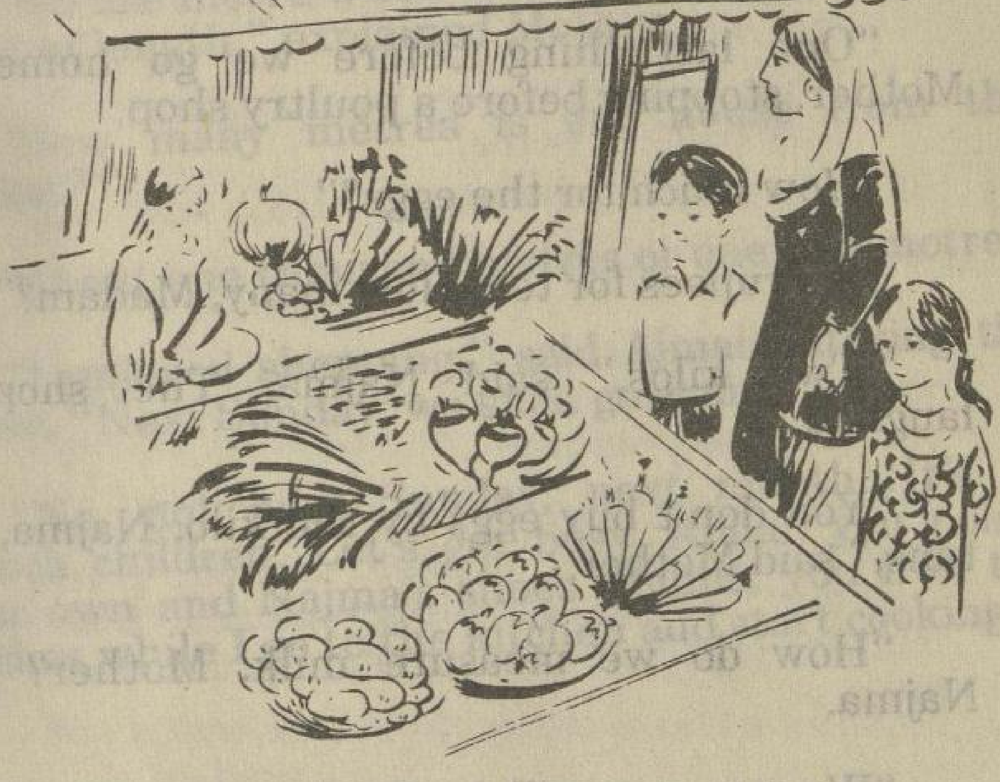
Four rupees for ten," said the fruit seller.

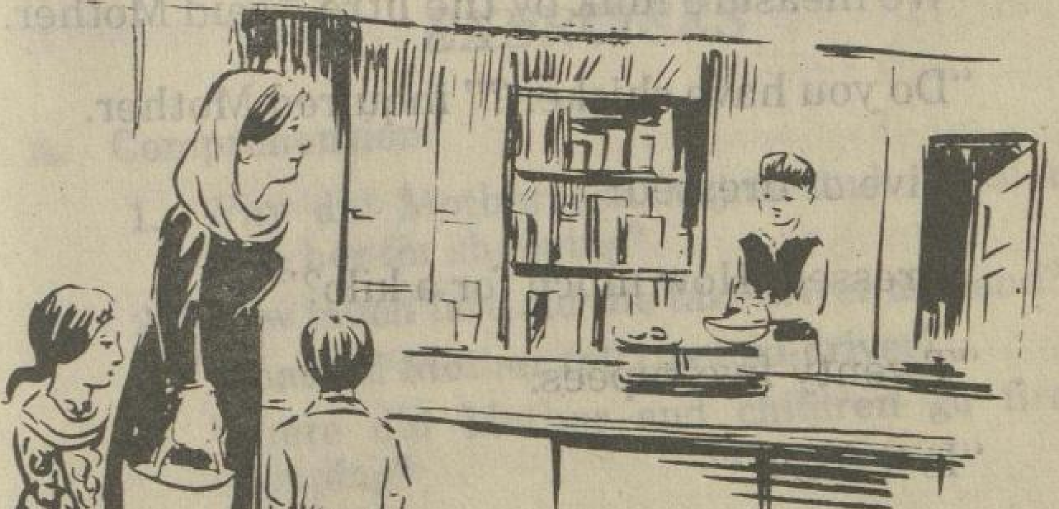
"And apples?"

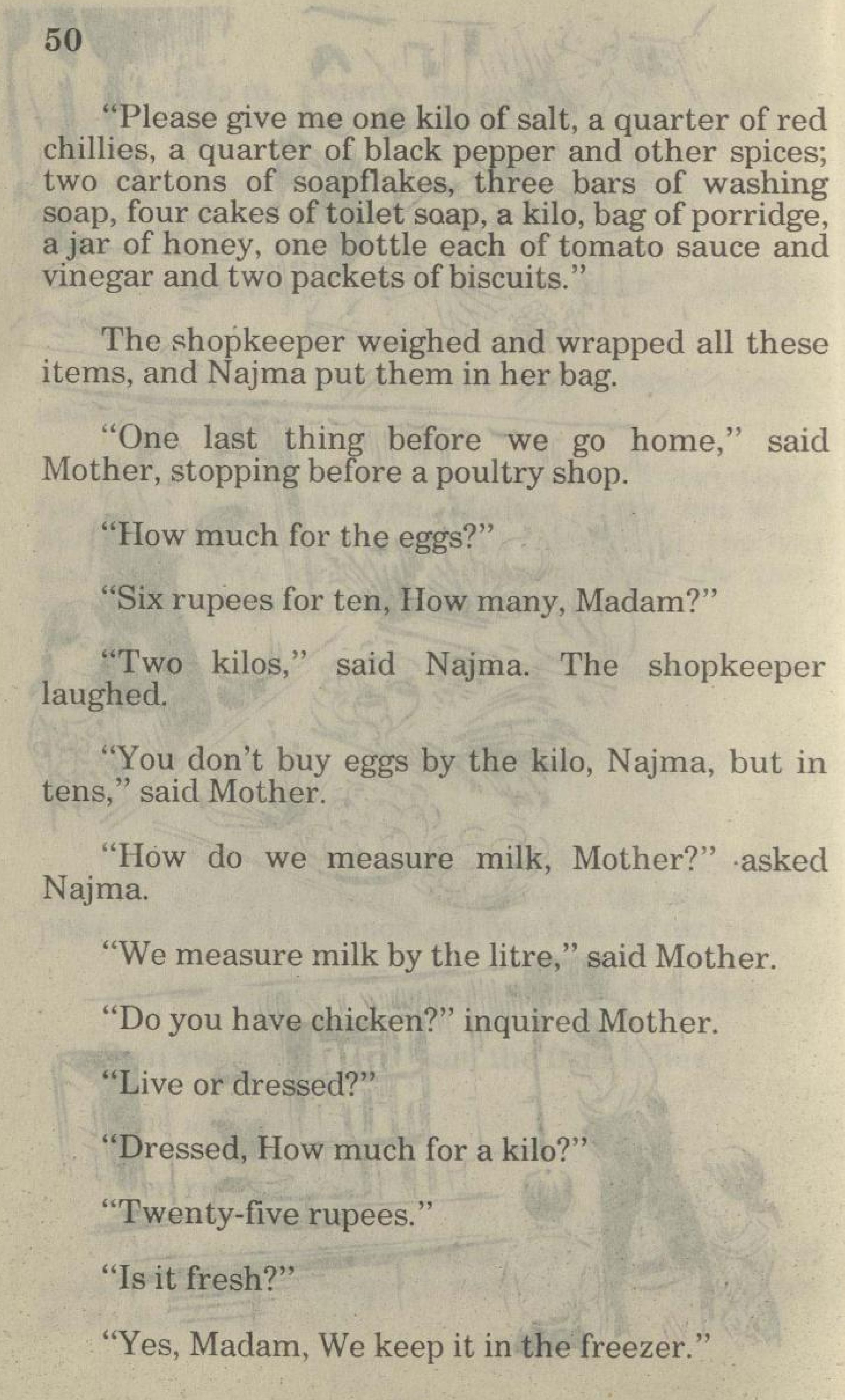
"Ten rupees a kilo."

"Give me thirty bananas and three kilos of apples. Ajmal, put them in your basket and then we go to the dry grocer's."









"Please give me one kilo of salt, a quarter of red chillies, a quarter of black pepper and other spices; two cartons of soapflakes, three bars of washing soap, four cakes of toilet soap, a kilo, bag of porridge, a jar of honey, one bottle each of tomato sauce and vinegar and two packets of biscuits."

The shopkeeper weighed and wrapped all these items, and Najma put them in her bag.

"One last thing before we go home," said Mother, stopping before a poultry shop.

"How much for the eggs?"

"Six rupees for ten, How many, Madam?"

"Two kilos," said Najma. The shopkeeper laughed.

"You don't buy eggs by the kilo, Najma, but in tens," said Mother.

"How do we measure milk, Mother?" ·asked Najma.

"We measure milk by the litre," said Mother.

"Do you have chicken?" inquired Mother.

"Live or dressed?"

"Dressed, How much for a kilo?"

"Twenty-five rupees."

"Is it fresh?"

"Yes, Madam, We keep it in the freezer."

"Give me one kilo, please."

"That'll do for today," said Mother coming out of the market. "Let's go home now."

"Mother, when do we use metre?" asked Najma when they were going back in a taxi.

"We use metre when we buy cloth, etc. Metre is a unit of length," explained Mother.

"How many metres is our house from the market?"

"About one thousand metres or one kilo-metre."

"I enjoyed shopping," said Ajmal entering the house. "Next Sunday; we shall go again."

"No, not next Sunday; next month. It's 11 o'clock children. Let's get busy. Ajmal, you polish your own and Najma's shoes. Najma, you iron the clothes while I go to the kitchen and start cooking."

EXERCISES

A. Comprehension:

1. Why did Mother ask Najma and Ajmal to go with her for shopping?
2. How much fare did the taxi-driver demand?
3. What did Mother tell the taxi-driver?
4. Where did Mother and children go first for shopping?

5. What is the difference between beef and mutton?
6. What did Mother buy at the butcher's shop?
7. Where did Mother go after making purchases at the butcher's?
8. How did Mother buy bananas and apples?
9. What did Mother buy last of all?
10. How far is the market from the house of Najma and Ajmal?
11. What did Mother ask the children to do when they reached home?
12. When do we use metre, kilometre, kilo (kilogram) and litre?

B. learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own:

gulped; beef; butcher; cabbage; calves; carton; cauliflower; chillies; dressed; freezer; grocer; hail; kilogram; kilometre; spices; spinach; live; metre; mutton; onion; potato; poultry; provisions; turnip; unit.

C. (*a*) Find words similar in meanings in the two lists given below:

A	B
frightened	purchase
hail	box
buy	hinting
carton	greet
provisions	warn
pointing	afraid
threaten	supplies

(*b*) Find in list **B** the opposites of words in list **A**:

A	B
swim	differ
live	freeze
float	whole
front	sell
start	accept
boil	drown
part	rear
buy	dead
agree	sink
reject	stop

D. (*a*) Kilogram, metre, litre, kilometer.

Complete the following sentences using suitable words from the list given above:

1. My house is three . . . . from the railway station.
2. This jar contains one . . . . . of honey.
3. He measured out ten . . . . . of rope.
4. The price of kerosene oil is two rupees a . . . . . .
5. Sugarcane is usually two to three . . . . . long.
6. Please weigh me four . . . . . of sugar.
7. The speed of this aeroplane is seven hundred . . . . an hour.
8. This car does ten . . . . . to a . . . . . of petrol.

(*b*) out of order, out of date, in force, in order, up-to-date, to date.

With the help of the phrases given above, complete the following sentences:

1. The old system of weights and measures is no longer . . . . . .
2. You must revise your book and bring it . . . . . .

3. The shopkeeper told him that their weighing machine was . . . . . .
4. I have received no letter from him . . . . . .
5. This rule is . . . . . ; we must follow it.
6. That book was published ten years ago; it is completely . . . . . .

(*c*) cake, bar, jar, packet, carton, bag, roll.

Complete the following sentences using the words given above.

1. A . . . . . of cigarettes contains ten packets.
2. Please bring a . . . . . of Swat honey for me.
3. What is the price of one . . . . . of flour?
4. The price of a . . . . . of soap has increased by one rupees.
5. The shopkeeper charged me ninety rupees for this . . . . . of cloth.
6. This chocolate is cheap at three rupees a . . . . . .
7. This . . . . . contains twenty cigarettes.

(*d*) Fill in the blanks with appropriate prepositions:

1. The driver brought the taxi . . . . . a sudden halt.
2. He took . . . . . his old coat and put . . . . . the new one.
3. Please turn . . . . . the radio and turn . . . . . the T.V.
4. Before leaving the kitchen she put . . . . the fire.
5. She turned the cat . . . . . and shut the door.
6. My friend turned . . . . . late . . . . . the cinema.
7. The watchman turned . . . . . to be a thief.
8. The plane took . . . . . at 10 o'clock.

E. (*a*) Change the following into passive voice:

1. She brushed, cleaned and ironed her coat.
2. I brought this news to him.

(*b*) Change the following into active voice:

1. He was robbed and beaten by some unknown persons.
2. The field was ploughed, the seed was sown and the crop was harvested by the farmer himself.

F. Composition:

You go shopping for cloth for your school uniform.

Write a dialogue of 10-15 lines with the shopkeeper.

THE CLEVER WIFE

One day, a farmer was ploughing his fields with a team of bullocks. All of a sudden, a tiger appeared from the bushes and addressed him thus:

"Good morning, farmer! God has commanded me to eat your bullocks. Now obey God's command and deliver them to me."

The poor farmer was terrified. However, the fact that the tiger did not want to devour him but only his bullocks gave him some courage.

"God has commanded me to plough the fields," said the farmer, "and I cannot do so without my bullocks. Perhaps, Sir, you have made a mistake."

This angered the tiger and he growled: "I know better what God wishes me to do; so hurry up and hand over the bullocks to me."

The poor farmer was in despair and begged the tiger to spare the animals.

"Please, Sir, I've a fat cow at home," he said, "I'll fetch it for you in a few moments."

The tiger thought over it for a while and then said, "All right, go and bring the cow but leave the bullocks here. I promise I'll not hurt them."

The poor farmer ran all the way home. His wife was surprised to see her husband stagger into the house panting and pale with fear.

"You are already home!" asked his wife. "I haven't yet started my household work."

The farmer hurriedly told her all about the tiger and said, "Please, hurry up! Tell me what to do. The tiger is waiting for the cow. If I'm late, the tiger will eat up the bullocks."

But his wife would not let him take the cow.

"Nothing doing," she said. "Where shall we get the milk from? How shall I make butter and ghee if you give away the cow?

"I know," said the farmer, "but bread is more important than butter. If I've no bullocks to plough the field with, there'll be no wheat to make bread."

"No, I won't let you take the cow," said the wife firmly.

"Then find some way out," said the husband angrily.

"Very well, I shall think of a way," said his wife. "Leave it to me. Now go back to the tiger and tell him that your wife is bringing the cow."

The farmer returned to the field and found the tiger in a rage.

Now the farmer's wife put on her husband's best clothes, tied a fine turban round her head, saddled the horse and rode to the field. When she reached within earshot of the tiger, she called out in a loud and bold voice. "How would I like to eat a live tiger! Its flesh is so tender and tasty. Yesterday, I ate three tigers, bones and all. I hope I shall find at least one delicious little tiger today."

The tiger was really coward at heart, and when he heard this, he ran for dear life. On the way he met a jackal.

"What is the matter, my lord?" asked the jackal. "Where are you off to?"

"Run for your life," said the tiger still running, "There's a blood-thirsty horseman who goes about eating tigers."

"Oh, that was only the farmer's wife," said the jackal. "She has played a trick on you. Come with me, my lord, and I shall show you her long hair."

But the tiger was frightened.

"Are you sure it's only a woman?" he said.

"You don't trust your old friend?" said the jackal.

He was hungry so he wanted the tiger to kill the bullocks so that he could have his share.

The farmer and his wife were still in the field, laughing at the cowardly tiger who had been so easily tricked. Suddenly, the farmer turned pale.

"Look!" he said in despair pointing to the tiger and the jackal coming towards them. "Now we are lost!"

"Don't you worry!" said his wife. "I shall deal with them." She walked straight towards them.

"Ah, thank you so much, dear Mr. Jackal, for bringing me such a fine gift of a tiger. I was really looking for such a one. Have you any more because I must eat three tigers a day?"

The terrified tiger turned and ran as fast as he could, and the greedy jackal followed.

EXERCISES

A. Comprehension:

1. What was the farmer doing in his fields?
2. What did the tiger say to him?
3. Why was the tiger angry?
4. What did the farmer offer to the tiger?
5. What did the farmer tell his wife?
6. Why did the wife of the farmer refuse to give the cow?
7. What did the farmer's wife do?
8. What did the tiger do when the farmer's wife said that she would eat a tiger?
9. What did she say when she saw the tiger?
10. What did the jackal say to the running tiger?
11. What did the farmer's wife say to the jackal?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own:

bullocks; command; coward; deliver; delicious; despair; devour; earshot; fetch; growl; plough; pant; saddle; stagger; tender; trick; terrified.

C. (*a*) Select words similar in meaning in the two lists given below *e.g.*, A – despair, B – hopelessness.

List A	List B
bold	greet
firm	hopelessness
delicious	desirous
despair	soft
salute	tasty
eager	brave
tender	strong

(*b*) Make two sentences using each of the following words first as a noun and then as a verb:

Command, growl, plough, anger, trick, surprise, milk, despair.

Example

A Soldier must obey his officer's command. (N)

The officer commanded him to stand still. (V)

(*c*) Change the following into indirect:

(*i*) The farmer said, "God has commanded me to plough the fields and I cannot do so without my bullocks."

(*ii*) The tiger growled: "I know better what God wishes me to do; so hurry up and hand over the bullocks to me."

(*d*) Fill in the blanks with appropriate prepositions

1. The tiger was angry . . . . . the jackal.
2. The farmer's wife laughed . . . . . her husband.
3. During his flight the tiger ran . . . . . a jackal.
4. The farmer's wife was not afraid . . . . . the tiger.
5. I'll fetch the cow . . . . . you . . . . . a few moments.

D. Composition:

1. Why did the farmer offer the tiger his cow?
2. How did the farmer's wife frighten the tiger?
3. How did the jackal encourage the tiger?

STOPPING BY WOODS ON A SNOWY EVENING

Robert Frost (1874-1963)

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

NOTES

Lines

1.	*woods:* plural of wood; an area of land covered with growing trees.
2.	*Though:* although.
5.	*Queer:* unusual; strange.
6.	*farmhouse:* a house built on a farm; a farm is an area of land managed by a single person.
7.	*Frozen:* freeze, froze, frozen. to be so cold that water turns into ice.
9.	*harness:* the working equipment (of leather and of metal) with which a horse is controlled and is tied to a cart, etc.
11.	*Sweep:* the sound of the wind moving easily and quickly over a very large area.
12.	*downy:* looking like soft white feathers of young birds. *flake:* small leaf-like pieces of snow.

EXERCISES

1. Explain the poem in your own words.
2. (*i*) Why is the horse surprised when the poet stops to look at the beauty of the woods?

   (*ii*) Why does the poet continue his journey?
3. Fill in the blanks in the following lines:

   Whose . . . . . these are I think I know.
   His house is in the village . . . . . .
   He will not see me . . . . . here.
   To watch his woods . . . . . up with snow.

THE KHYBER PASS

Who has not heard of the famous Khyber Pass! There are many who have travelled through some part of it. It is a narrow passage about fifty-three kilometres long. We have to travel through the Khyber Pass to go to Afghanistan and other countries. At this side of the Khyber Pass is the famous city of Peshawar and at the other end, the frontier post of Torkham.

The Khyber Pass has been famous in history for thousands of years. The Aryans crossed this Pass nearly four thousand years ago and entered Pakistan. After them came the Mongols and the Tartars. Sultan Mahmood Ghaznavi crossed the Khyber Pass seventeen times to conquer the sub-continent. Then came other Muslim conquerors-Shahabuddin Ghauri, Babur and Ahmad Shah Abdali.

The Khyber Pass has been a famous trade route. Formerly, camel caravans passed through it. They carried bales of cotton, silk and spices from India and China to Afghanistan and beyond. They brought mirrors, furs, skins and fruits from there for India and the countries to the East. Traders still use this route. The trade is now carried on mostly by trains, lorries and trucks. The Khyber Pass is as busy a trade route today as it was ever before.

Bilal's classfellows made a trip to the Khyber Pass last summer. They hired a bus from Peshawar and started early in the morning. About nine miles from Peshawar is the Jamrud check-post. They had to stop there and obtain a permit. The road through the Pass is excellent. It runs zigzag through the

Khyber Pass

mountains. In these mountains live the brave tribesmen of the Frontier. When the British ruled our country, these brave tribesmen fought the mighty British Empire for about a hundred years and defended their freedom. Now they are the proud defenders of the North-Western Frontier of Pakistan.

Bilal and his friends saw some houses here and there. On the top of nearly every house was a tower with long, narrow openings in its walls to be used for firing at the enemies. A shot is hardly ever fired form them now.

After covering about thirty kilometers they reached Landikotal, the highest place along the Pass. Here, the students made a short stop and ate some *Tikkas* and *Chapli Kababs*. They found them quite delicious. From Landikotal, the road goes down winding through beautiful scenery. Parallel to the road, runs the railway line. It has to run through many tunnels in the mountains. This railway line was laid in 1925 to carry arms and supplies for the British army. The brave tribesmen broke up parts of the line again and again. They do not do so any more, because it belongs to Pakistan. Just below the road, the students saw a track along which once travelled camel caravans and mule trains. After a journey of ten kilometres, they reached Torkham, the border between Pakistan and Afghanistan. They saw a chain stretched across the road and the Pakistani Flag flying on a hill. They were welcomed by the soldiers guarding the frontier.

As they stood looking at the hill, they thought of the brave soldiers of Mahmood, Babur and Abdali riding along this beautiful Pass. They also thought of the caravans which once carried carpets, silks, skins, spices and fruits through the Khyber Pass to and from the cities of the sub-continent and beyond.

EXERCISES

A. Comprehension:

1. What is the Khyber Pass?
2. How long is it?
3. Where do we go through this Pass?
4. When did the Aryans cross it?
5. How many times did Mahmood Ghaznavi cross the Khyber and why?
6. Has Khyber Pass been used as a trade route?
7. What did the camel caravans carry?
8. By what have the camel caravans been replaced?
9. Who lives in the mountains of Khyber Pass?
10. Which is the highest place along the Pass?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own.

Famous; frontier post; conquerors; route; bales; spices; beyond; zigzag; mighty; defended; delicious; mule trains; stretched.

C. Complete these sentences with words from the lesson:

1. .... are many who .... through some part of it.
2. Khyber Pass has been ..... in ......
3. It has also been a famous ......
4. These brave tribesmen fought the ..... British Empire.

5. They are the . . . . of the North-western frontier of Pakistan.
6. They . . . . . some *Tikkas* and *Chapli Kababs.*
7. The road goes . . . . . . winding through beautiful scenery.
8. It has to run . . . . . many tunnels in the . . . . . .
9. The students saw a . . . . . along which once . . . . . camel . . . . . .
10. They were . . . . . by the soldiers . . . . . the frontier.

D. Look at these compound words:

Mountain Valley; Frontier post; trade route.

Now choose one word from list **A** and one from list **B** and make suitable compound words by joining them:

A
Pakistan
Camel
Class
Check
Railway
Mule

B
Post
Line
Trains
Fellows
Caravan
Flag

E. Learn these words and look up their meanings in a dictionary, if you do not know them already:

travel; travelled; traveller; frontier; conquerors; army; armies; cotton; mirrors; country; countries; stop; stopped; busy; excellent; highest.

F. Composition:

Describe in ten sentences any historical place that you have visited recently.

G. Translate the third paragraph on page 64 into Urdu.

CASABLANCA

Mrs. Hemans (1793-1835)

The boy stood on the burning deck,
  Whence all but him had fled;
The flames that lit the battle's wreck
  Shone round him o'er the dead

Yet beautiful and bright he stood,
  As born to rule the storm
A creature of heroic blood,
  A proud, though child-like form.

The flames rolled on – he would not go,
  Without his father's word;
That father, faint in death below,
  His voice no longer heard.

He called aloud: "Say, father! say
  If yet my task is done!"
He knew not that the chieftain lay
  Unconscious of his son.

"Speak, father!" once again he cried,
  "If I may yet be gone."
And but the booming shots replied,
  And fast the flames rolled on.

Upon his brow he felt their breath.
And in his waving hair,
And looked from that lone post of death
In still, yet brave despair;

And shouted but once more aloud,
"My father! must I stay?"
While o'er him fast, through sail and shroud,
The wreathing fires made way.

They wrapt the ship in splendour wild,
They caught the flag on high,
And streamed above the gallant child,
Like banners in the sky.

There came a burst of thunder sound -
The boy, oh! where was he?
Ask of the winds that far around
With fragments strewed the sea! -

With mast, and helm, and pennon fair;
That well had borne their part;
But the noblest thing which perished there,
Was that young faithful heart!

NOTES

Lines

1. *the deck:* the floor of a ship.

3. *the battle's wreck:* the ship had become a wreck after being damaged in the fighting.

7. *heroic blood:* the blood of great and noble people; the boy had inherited greatness and nobility from his forefathers.

13. *a chieftain:* a chief; a leader.

16. *unconscious:* unaware; not knowing.

19. *to boom:* to make a deep, echoing sound as of guns.

27. *a shroud:* one of the ropes, stretching from the mast to the side of a ship.

29. *wrapt:* wrapped.

31. *gallant:* brave.

32. *a banner:* a flag or standard.

36. *strewed:* covered with small pieces.

37. *the mast:* a thick tall pole of wood or metal to which a ship's sails are tied.

38. *helm:* wheel for steering a ship.

39. *a pennon:* a narrow flag flown from the top of the mast.

EXERCISES

1. Write a short note on Casablanca.
2. What do you learn about different parts of a ship?
3. What moral lesson does the poem teach?
4. Explain lines 33 to 40 of the poem in simple English.

HOW TO DO THINGS

A. Arranging a Party

Shahnaz was very happy because it was her birthday and she had invited her friends to a party at home. Qaisara, her dearest and closest friend, was to help her with the arrangements. The guests were to come in the afternoon, and everything had to be ready by then.

The two friends talked about the menu, and they decided to serve *Kababs, samosas, sandwiches, fruit-chat,* sweetmeats and cake alongwith tea at the party. They also decided to prepare *kababs,* sandwiches and *fruit-chat* at home, and buy the rest of the things from the market.

The drawing room was the first to receive their attention. They wanted to decorate it in such a manner that none should find fault with it. It was a hard job but the girls did wonderfully well. The drawing room presented a beautiful look when they finished their work. They took special care in cleaning the crockery and the cutlery before laying the table.

Now they got busy in the kitchen. However, they got the help of mother in making *kababs.* Qaisara was an expert in preparing *fruit-chat* while Shahnaz thought she could make excellent sandwiches. Both had a nice time in preparing things of their own choice. They finished their work well in time and were satisfied with what they prepared.

By then it was afternoon. Father came home and brought a big, splendid cake. It bore the name of Shahnaz with a wish for a happy birthday. He also brought other eatables so that nothing was missing from the menu. Shahnaz and Qaisara arranged everything on the table giving the place of honour to the birthday cake.

They also made arrangements for providing the guests fun and laughter with party games, like passing the parcel, 'treasure hunt' and 'musical chairs'.

The 'parcel game' was to be very interesting and exciting. A piece of toffee was put in a small carton which was wrapped with many layers of coloured paper. Each layer concealed a slip of paper which bore one of such commands: 'sing a song', 'crow like a cock', 'bleat like a goat', 'bray like a donkey'. The parcel was to pass from one guest to another. Each would remove only one layer of the wrapping, and get the punishment that fell to her lot. The one who got the parcel last would get the prize, a piece of toffee.

In 'treasure hunt', small packets of sweets wrapped in paper were to be hidden at different places in the room. The guests were to look for them everywhere till all the treasures were found. The 'musical chairs' would be the last item of the programme, and the winner would get a prize.

Soon the guests started arriving. Shahnaz was clad in a beautiful dress and so were all her friends. She received gifts from the guests and expressed her thanks. When all the guests had arrived, Shahnaz cut the birthday cake amid claps and cheers, and then tea was served.

After the tea, the guests enjoyed themselves with amusements of all sorts. It was quite late by the time the guests left. Shahnaz was happy because it had been a good party and everybody had enjoyed it.

B. Mending a Puncture

Riding a bicycle is a joy when one is young. But this joy suddenly vanishes when the cycle you are riding gets punctured. Suppose you are off from school. You are riding back home merrily. Suddenly a whizzing sound comes from your hind wheel. You feel, while riding, that the tyre has lost its tightness and is pressing flat against the ground. You get down the bicycle. Sometimes, there is a tyre burst, frightening you and the passersby.

This emergency should not worry you if you are prepared for it. You lay your bicycle on the ground and leave it there. You take out your kit for mending the puncture. It contains a wrench, a piece of old cycle tube, a pair of small scissors, sand paper, a colour pencil and sticking solution. Then you get some water in a large shallow pot. You take one edge of the tyre off the rim. You take out the tube and inflate it.

You dip the inflated tube into the pot of water bit by bit. The moment the punctured part of the tube goes under water, air bubbles will be seen coming out of the small hole with a hissing sound. You mark the spot with the colour pencil. The whole of the tube is tested in this way, and all the punctured parts of the tube are marked.

You deflate the tube and let it dry. Then you take the sand paper and rub the tube at the punctured spot, till the surface gets rough. You cut a piece from the old tube according to the size of the puncture. You also make its surface rough with the sand paper. Now you take the sticking solution. You apply some of it to the tube as well as to the piece of rubber, and rub it with your finger. You wait for some time till the solution dries a little. You place the piece of rubber on the puncture and press it tight. It sticks to the tube. The puncture has been mended. You put the tube back into the tyre, pump air into it and ride as you wish.

This is how one may mend the puncture by oneself. The process of mending a puncture at a cycle shop is a different one. A kind of half solid rubber solution is applied to the punctured part of the tube. It is heated at a certain temperature for some time in a machine which is a sort of press. The solution melts and sticks to the tube so that both are inseparable. This method of mending the puncture is common these days and is more durable.

EXERCISES

A. Comprehension:

1. Why was the party arranged?
2. What was the menu for the party?
3. What was written on the cake?
4. What games were arranged for the guests?
5. Why was Shahnaz happy at the end of the party?
6. When is the bicycle-ride a joy?
7. When does this joy vanish?
8. What does the kit for mending the puncture contain?
9. What happens when the punctured part of the tube goes under water?
10. What do we use to make the tube rough by rubbing?

B. Learn the meanings and spellings of the following words from the lesson and use ten of them in sentences of your own:

crockery; cutlery; eatables; parcel; layers; containing; wrapped; treasures; served; menu; riding; joy; suddenly; vanish; puncture; whizzing; tightness; press; frighten; passersby; emergency.

C. Make nouns from the following:

invite, busy. prepare, discuss, decorate, punish, collect, sing, decide.

Example: invite: invitation.

D. Complete the spelling of the following:

rem....ber, b....ght, cro....ery, ki....hen, fr....t, ve....table, tr....sure, wra....ed.

E. Fill in the blanks:

1. Shahnaz was very .... because it was her birthday.
2. She had .... her friends to a party.
3. The two friends talked .... the menu.
4. Now they got .... in the kitchen.
5. They decided to ..... the rest of the things from the market.
6. Riding a bicycle is a ..... when one ..... young.
7. You are .... back home merrily.
8. Suddenly a ..... sound comes from your wheel.
9. You .... your bicycle on the ground.
10. You .... out your kit for ..... the puncture.

F. Composition:

1. How is the 'parcel' prepared for the 'parcel game'?
2. How is the game 'treasure hunt' played?
3. Describe the process of mending a puncture.
4. What is the process of mending a puncture at a bicycle repair shop?

THE MILLER OF DEE

Alfred Williams

There dwelt a miller hale and bold
Down by the River Dee.
He worked and sang from morn till night
No lark more blithe than he,
And this the burden of his song
For ever used to be –
I envy nobody, no, not I,
Nor nobody envies me.

Thou’rt wrong, my friend, cried old King Hal
Thou’rt wrong as wrong can be,
For had I half such health as thine
I would gladly change with thee.
Then tell me now what makes thee sing,
With heart so light and free,
While I am sad although I am king,
Down by the River Dee?

The miller smiled and doffed his cap –
I love my wife, said he,
I love my friends, I love my mill,
I love my children three

I owe no penny I cannot pay,
  I thank the River Dee,
That turns the mill to grind the corn,
  That feeds my babes and me.

Farewell, my friend! cried old King Hal,
  And happy may you be!
And had I half such health as thine
  I would gladly change with thee.
Thy mealy cap is worth my crown,
  Thy mill my kingdoms three,
Such men as thou are England's boast,
  Oh, miller of the Dee.

NOTES

Lines

1. *Miller:* the owner or tenant of a mill especially the old-fashioned flour-mill worked by wind or water. Here the miller owns a mill on the river Dee.

   hale: strong and healthy; also note the phrase hale and hearty.

4. *lark:* a small songbird; the skylark. blithe: gay and happy

5. *The burden of his song:* the burden of the song is a line or lines which are repeated at the end of each stanza of a poem. This is the main theme of the poem

7. *envy:* ill will at another's better fortune.

17. *doffed:* past tense of doff; do take off.
23. *grind:* crush (to powder).
24. *babes:* babies, small children.
25. Farewell: good-bye.
29. *mealy:* covered with powdered corn or grains.
worth: equal in value.
31. *boast:* of which or whom one can be proud.
pride: feelings of satisfaction and respect.

EXERCISES

1. Write four lines each on the Miller and the King.
2. Which of the following statements is correct?
    (*a*) The Miller is a rich man.
    (*b*) The Miller enjoys good health.
    (*c*) The King dislikes the Miller.
3. Describe a river you have seen. Do not write more than 50 words.
4. Explain lines 29-32 of the poem in simple English.

RESPONSIBILITIES OF A GOOD CITIZEN

Before we discuss what a good citizen owes to society, let us see what society does for him. Thousands of years ago, men lived in caves. They hunted for their food and lived hard lives. We now call them savages. They learnt to live safer and better life together. At first they began to live in families and then in tribes. Later, they settled along the banks of rivers where, in time, grew towns, large and small. Life became safer and easier. Some men began farming the land. Some became weavers, some carpenters, some masons, some cobblers and some soldiers. They all worked for one another.

As societies grew larger and as men become more civilized, many more professions and occupations developed. Laws were made to make life safer and happier. Today we have doctors, lawyers, teachers, engineers, artists, writers, policemen and a host of other workers who all do something for their fellow men.

If we just think for a few minutes how many things and services we use in one day, we will realize how much we owe to society. The milkman brings milk for us and keeps cattle for the benefit of us all; the baker bakes the bread; the printer prints our books; the driver drives the bus in which we go to school or place of work; and the workers and engineers run the mill which weaves the cloth we all wear. The teacher teaches the pupils at school, the doctor treats the sick and the shopkeeper sells articles of our daily use. Public parks are maintained for the benefit of citizens. The traffic police regulates the traffic so that we may travel without any fear of accident.

We just turn on the tap and fresh water flows out. We press a button and light comes on. The cleaning of the streets and the removal of filth and garbage is possible only in an organized society. The telegraph, the telephone and the trains are all benefits of collective efforts. Then the radio and the T.V. give us both enjoyment and instruction.

We must repay society for all these gifts. If a milkman mixes water in the milk, how can he expect other members of society to treat him fairly? If a shopkeeper gives short measure or sells substandard goods, he must be prepared to get the same kind of treatment from others. If we ignore traffic rules, we not only endanger the lives of others but ours as well.

Then all the benefits we enjoy are provided by our own country and society. It is, therefore, our duty to be loyal and patriotic to Pakistan. We should pay our taxes promptly, fully and honestly, so that we may continue to enjoy all social benefits. Islam, our religion, lays the greatest stress on our duties as citizens. The Holy Prophet (peace be upon him) said, "God lays so much stress on the rights of our neighbours that I almost thought they would get the right of inheritance in our property." In short, we cannot be good Muslims without being good and dutiful citizens.

EXERCISES

A. Comprehension:

1. Where did men live in the earliest days of history?
2. Why did they begin to live together?

3. What happened when societies grew larger?
4. What should a trader do?
5. What should not a milkman do?
6. If someone is dishonest what does he teach others?
7. How does a bad citizen deserve to be treated?
8. What is our duty to our country?
9. How important are our neighbours to us according to the Holy Prophet (peace be upon him)?
10. What must we do to be good Muslims?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of our own:

article; owes; savages; societies; enjoy; traffic; benefits; instruction; garbage; filth; measure; occupations; respect; sub-standard; ignore; patriotic.

C. Form ten sentences by using different sets in this table:

Men		live	in	caves.
They		hunt		food
We	used to	sing	for	joy
You		walk		ropes
I		ride	on	woods.

D. Point out the difference between the two expressions given below:

1. (*a*) We may not pluck flowers from our neighbours' garden.
   (*b*) We cannot pluck flowers from our neighbour's garden.
2. (*a*) You may not ride my horse.
   (*b*) You cannot ride my horse.

3. (*a*) The traders should give the customers their money's worth.
   (*b*) The traders could give the customers their money's worth.
4. (*a*) We should help in keeping law and order in the city.
   (*b*) We could help in keeping law and order in the city.

E. Fill in the right letter to complete the word:

1. ne...hb...r;
2. ne...es...ry;
3. p...c...ful...y;
4. soc...ty;
5. r...spons...b...lity;
6. c...li...ed;
7. pl...s...nt;
8. dis...plin...;
9. cust....;
10. tra...ic;
11. cit...z...n;
12. b...g...n...ng;

F. Describe the professions of the following:

1. Cobbler
2. Carpenter
3. Farmer
4. Blacksmith
5. Goldsmith
6. Mason
7. Tailor
8. Doctor

G. Composition:

1. Write a paragraph of about ten lines on the duties of a good citizen.
2. Write a paragraph of 100 words to show the benefits society gives us.
3. Construct ten sentences using 'let'.
   e.g. Let us read a story.
   Let the children play.

THE INHERITORS

A poor farmer had two sons, Azam and Moazzam. Their mother had died in their childhood. Now their father also died and the boys inherited his property which consisted of a cow, a date-palm tree and a blanket.

Azam, the elder brother, was very greedy and clever, but his younger brother, Moazzam, was simple and trusting. Azam suggested that they should divide the property left by their late father.

"How shall we divide the cow, for instance?" asked Moazzam. "Cut it into two?"

"No, stupid!" answered Azam, "we shall just divide it verbally. For instance, the front part of the cow, which is the better part, shall be yours while the rear part shall be mine. Agreed?"

"Oh, yes thank you very much." Moazzam was delighted with the generosity of his elder brother.

"Similarly, the top of the date-palm, which you cannot climb, shall be mine while the lower part, that's the trunk, shall be yours. Agreed?"

"Yes, agreed," answered Moazzam cheerfully. "And what about the blanket?"

"It shall be mine only from sunset to sunrise, that's only during the night. It shall be yours for the whole day."

"Agreed," said Moazzam, thinking happily that it was a fair division.

Now Moazzam would feed the cow and Azam would milk it. He did not give a drop of milk to Moazzam. Instead, he would praise Moazzam for looking after the cow and feeding it so well. It pleased the innocent younger brother so much that he gave even more grass to the cow and the cow gave more milk.

In the same manner, Moazzam regularly watered the date-palm tree. When the dates were ripe for picking, Azam climbed the tree and picked all the fruit. He did not offer even a single date to his younger brother. Of course, he praised him for looking after the tree so well. Moazzam was quite content with it.

As regards the blanket, Moazzam had no use for it because it was hot during the day. At night when it grew cold, he would shiver, while Azam enjoyed a deep, comfortable sleep under the warm blanket.

This went on for some time. An old man of the village noticed how the younger brother was being cheated by the elder brother. One day, the old man went to their house and found Moazzam feeding the cow.

"Why are you feeding the cow?" said the old man.

"Because the front part is mine," answered Moazzam.

"And who gets the milk?"

"My brother, because the rear part belongs to him," answered Moazzam innocently.

"Does he give you any milk?" asked the old man.

"No."

"Then you are a fool. You look after the cow and feed her, and your brother gets all the milk!"

"But what can I do?" said Moazzam helplessly. "This is all according to the agreement between us."

"Come here and listen to me." The old man whispered something in his ear.

Next morning, as usual, Azam began to milk the cow. Moazzam came with a short stick, and hit at the cow's head. The cow moved this way and that.

"Stop it," shouted Azam. "Don't you see I am milking the cow? Don't disturb her."

"I'm only hitting the front part which is mine," said Moazzam. "I shall do what I like with my part of the cow."

Azam was a clever boy, so he guessed that somebody had advised Moazzam.

"All right, I shall give you half the milk and, now stop beating the cow."

"And you must also share in the feeding of the cow," said Moazzam, and Azam had to agree to this.

After a few days, Azam climbed the date-palm tree to pick ripe dates. He had hardly collected a handful of dates when he heard the sound of an axe striking the tree. He looked down and saw Moazzam cutting the trunk of the tree with an axe.

"Hey, what are you doing?" shouted Azam. "Don't you see I'm up here picking dates?"

"I'm only cutting my part of the tree," said Moazzam, and went on cutting.

"I shall give you half of the dates, but you must stop cutting the tree," called out Azam.

"And you must also share in the watering of the tree," shouted Moazzam, and Azam had to agree to this, too.

The same night, when Azam came to take the blanket, he found that it was wet.

"What have you done with the blanket?" he asked. "How can I sleep under it?"

"I don't know," answered Moazzam innocently. "It's mine during day-time, and I can do with it what I please."

"Very well, dear brother, from tomorrow night we shall share the blanket," said Azam. "We shall sleep together and shall be more comfortable."

EXERCISES

A. Comprehension:

1. What property did the two brothers inherit from their father?
2. What was Azam's suggestion about the division of the property?
3. Why did Moazzam agree to the division?

4. Who fed the cow and who got the milk?
5. Why did Azam not give dates to Moazzam?
6. Was the blanket of any use to Moazzam?
7. What did Moazzam do when Azam was milking the cow?
8. What did Moazzam do when Azam began to pick the dates?
9. What did Moazzam do to the blanket?
10. What did Azam say to Moazzam about the blanket?

B. Learn the meanings and spellings of the following words from the lesson and use ten of them in sentences of your own:

advise; cheat; axe; clever; consist; content; date-palm; delighted; divide; division; disturb; fair; generosity; greedy; guess; inherit; milk; pick; property; rear; ripe; share; stupid; suggest; verbal; whisper.

C. Fill in the blanks in the following sentences by choosing the words from the list given at the end:

1. Their mother had died in their . . . . . .
2. His younger brother Moazzam was . . . . and . . . .
3. Azam, the elder brother, was very . . . . and . . . . .
4. Azam . . . . . . that they should . . . . . the property . . . . . by their father.
5. We shall just . . . . . it verbally.
6. Moazzam was . . . . . with the . . . . of his elder brother.
7. It shall be mine only from . . . . . to . . . . .
8. Now Moazzam would . . . . the cow and Azam would . . . . . it.

9. He did not . . . . even a single date to his younger brother.
10. Moazzam was quite . . . . . with it.
11. Azam . . . . a deep sleep under the warm blanket.

greedy, divide, suggested, left, simple, trusting, enjoyed, offer, content, milk, feed, sunrise, sunset, delighted, generosity, clever, childhood.

D. (*a*) Make nouns from the following verbs and use them in sentences of your own:

die, advise, divide, suggest, agree, feed.

Example: die – death.

(*b*) Make nouns from the following adjectives:

clever, greedy, generous, stupid, innocent, simple, young.

Example: clever – cleverness.

(*c*) Complete the following sentences by using the proper tense of the verb/verbs placed in brackets against each sentence:

1. Azam . . . . . that somebody . . . . . his younger brother. (guess, advise)
2. My guests . . . . . before I . . . . . . (go, return)
3. When he . . . . out of the cinema house, the rain . . . . . . (come, stop)
4. The train . . . . . before he . . . . . the station. (leave, reach)
5. Ajmal . . . . . ill yesterday, so he . . . . . the school. (to be, can, attend)
6. Moazzam . . . . . simple and . . . . . easily by Azam. (to be, trick)

(*d*) Fill in the blanks with suitable prepositions:

1. He is fond . . . . . reading books.
2. Najma is not interested . . . . . games.
3. Ajmal is good . . . . . Mathematics.
4. He is not fit . . . . . this job.
5. The baby is crying . . . . . its mother.
6. The nurse looks . . . . . the patient.
7. The patient has been cured . . . . . his disease.
8. He has given . . . . . smoking.
9. I am used . . . . . taking tea without sugar.
10. We should be proud . . . . . our country.

(*e*) Change into passive voice:

1. The old man advised Moazzam.
2. Moazzam fed and looked after the cow.

E. Composition:

1. How did Azam cheat Moazzam?
2. What was the effect of the old man's advice on Moazzam?
3. Why did Azam give up cheating Moazzam?
4. How will you behave with your younger brother?

FOOD AND HEALATH

Every time you move your arm, or take a breath, or even wink your eye, you are using energy provided by food. Our food supplies the energy for the movement of our bodies, just as petrol supplies the energy for moving a motor-car. It also warms our body which would be cold if we did not supply it with fuel in the form of food.

Food helps in our growth. It is a source of heat and energy. Scientists have divided the nourishing materials found in food into five classes: fats, proteins, carbohydrates, minerals and vitamins. Fats, proteins and carbohydrates are all fuel food. They supply us with heat and energy. Proteins and minerals are essential for body building and repair work. Minerals and vitamins play a necessary part in regulating the chemical changes taking place in the body. Another important regulator is water.

The more active we are, the more fuel our bodies use. Children need more food than adults. In cold climates, our bodies lose heat rapidly. Therefore in cold weather or in cold countries people need more heat-producing food like fats.

The amount of heat given by food is measured in calories as weight is measured in grams. A calorie is the amount of heat required to raise the temperature of a gram of water one degree centigrade. Normally an eight-year-old child requires 1,500 calories each day, a growing school boy needs about 4,000 calories, and his father perhaps only 3,500.

Fats, such as butter and oils, are the greatest heat-producing food. They are found in both animal and vegetable food. Butter, cream and the fat of meat are typical animal fats. Olive oil, corn oil and soya-bean oil are vegetable fats. The carbohydrates, chiefly sugar and starch, are also sources of heat. They are found in bread, potatoes, fruits and vegetables.

Proteins are essential for building and repairing the tissues. Meat contains the highest percentage of protein. Milk, eggs, fish, cheese, nuts, beans, peas and cereals also contain a large amount of it.

Minerals are found in nearly all our food and almost any mixed diet supplies a sufficient quantity of the minerals that our body needs. Milk is the best source of calcium which is essential for strong, straight and healthy bones and teeth. Iron is essential for healthy, rich, red blood which carries oxygen to all parts of the body. It is found in liver, egg-yolk, whole wheat, peas and spinach.

Vitamins are essential for regulating our energies. They are 'A', 'B', 'C', 'D', 'E', 'G', 'K'. They help in growth and protect us against diseases.

EXERCISES

A. Comprehension:

1. What does food supply us?
2. What will happen to our body if we do not supply it with food?
3. Does food help in our growth?
4. What are the five classes into which food is divided?
5. Which are fuel foods?

6. What do minerals and vitamins do?
7. What does water do?
8. Why do children use more food than adults?
9. What is 'calorie'?
10. Who needs more calories – a child, a growing school boy or an adult?
11. In which food is calcium found?
12. What is calcium essential for?
13. What is iron essential for?
14. How is iron obtained by our bodies?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own:

energy; warmth; repair; nourishing; proteins; carbohydrates; vitamins; minerals; regulate; regulator; measured; calorie; typical; essential.

C. Give the opposite of the following words:

health, right, poor, direct, healthy, happy, active, hard, success, weak, knowledge, life.

D. Fill in the blanks with the words from the lesson

1. ..... helps in our growth.
2. It is source of ..... and ......
3. Scientists have ..... the ..... materials found in ..... into five ......
4. Another important ..... is water.
5. In ...... weather or in cold ...... people need more heat ..... food like ......
6. The ..... of heat given by food is ..... in ......
7. Fats such as ...... and ..... are the ..... heat ..... food.

8. Meat contains the ..... percentage of ......
9. Minerals are ..... in nearly all our food.

E. Change the voice of the following sentences. The first sentence has been done for you.

1. A healthy body keeps off disease.
   Disease is kept off by a healthy body.
2. It weakens the body.
3. We cannot achieve success.
4. Food gives energy and heat to the body.
5. They wash out harmful acids.
6. We should take proper food.
7. They remove the cause of disease.
8. We should select the right kind of food.
9. We should eat plenty of vegetables.
10. Calcium makes the teeth and the bones strong.

F. Composition:

1. What are the advantages of proper food?
2. What are the different kinds of food?
3. Why are vitamins and minerals useful for health?

G. Translate the second paragraph of this lesson into Urdu.

TRY, TRY AGAIN

Eliza Cook (1818-1889)

King Bruce of Scotland flung himself down
In a lonely mood to think;
'Tis true he was monarch and wore a crown,
But his heart was beginning to sink. 4

For he had been trying to do a great deed,
To make his people glad;
He had tried and tried, but couldn't succeed,
And so became quite sad. 8

He flung himself down in low despair,
As grieved as man could be,
And after a while, as he pondered there,
"I'll give it all up," said he, 12

Now just at the moment a spider dropped,
with its silken cobweb clue,
And the king in the midst of his thinking stopped;
To see what the spider would do. 16

'T was a long way up to the ceiling dome,
And it hung by a rope so fine,
That how it would get to its cobweb home
King Bruce could not divine. 20

It soon began to cling and crawl
Straight up with strong endeavour;
But down it came with a slippery sprawl
As near to the ground as ever.

Up, up it ran, not a second, could stay,
To utter the least complaint,
Till it fell still lower, and there it lay,
A little dizzy and faint.

Its head grew steady, again, it went,
And travelled a half-yard higher;
'T was a delicate thread it had to tread,
And a road where its feet would tire.

Again it fell and swung below,
But again it quickly mounted,
Till up and down, now fast, now slow,
Nine brave attempts were counted.

"Sure" cried the King, "that foolish thing
Will strive no more to climb,
When it toils so hard to reach and cling,
And tumbles every time."

But up the insect went once more
Ah me! 'tis an anxious minute.
He's only a foot from his cobweb door!
Oh, say, will he lose or win it?

Steadily, steadily, inch by inch,
    Higher and higher he got,
And a bold little run at the very last pinch
    Put him into his native cot. 48

"Bravo! bravo!" the King cried out,
    "All honour to those who try!
The spider up there defied despair;
    He conquered, and why shouldn't I?" 52

And Bruce of Scotland braced his mind,
    And gossips tell the tale,
That he tried once more as he tried before,
    And that time did not fail. 56

NOTES

Lines

1. *to fling oneself down:* to throw oneself violently on a bed or on the floor.

3. *monarch:* king.

9. *in low despair:* downhearted; discouraged.

11. *pondered:* thought.

14. *cobweb:* fine network of single thread made by a spider.
clue: here it means a thread.

17. *ceiling dome:* rounded roof.

20. *to divine:* to make out.

23. *Down it came with a slippery sprawl:* came slipping down along the wall and hung in an awkward position.

26. *utter:* to speak.

28. *dizzy:* giddy; having a feeling that everything is turning round.

29. *head grew steady:* came to its senses; here it means gained balance.

31. *delicate:* dainty; of fine texture.
tread: to walk.

34. *to mount:* to climb.

38. *to strive:* to struggle; to try hard.

39. *to toil:* to work hard.

40. *to tumble:* to fall over.

47. *the last pinch:* the last little bit of distance.

48. *native cot:* his own home; here the spider's web.

49. *bravo:* well done.

53. *braced his mind:* determined.

54. *gossips tell the tale:* people talk about it.

EXERCISES

1. What lesson did the King learn from the spider?
2. Write a short note on King Bruce of Scotland.
3. Write four lines on the pictures the poet draws in the poem.
4. Explain lines 41 to 48 of the poem in your own words.

WOMEN'S CONTRIBUTION TO PAKISTAN MOVEMENT

The Pakistan Resolution was passed on the 23rd of March 1940. The idea of Pakistan was given to the Muslims by the great poet-philosopher Allama Muhammad Iqbal ten years earlier in his famous Allahabad Address.

Although the Hindus and the Muslims had lived together in India for many centuries, there was a great difference between their ways of life. Their religions were different; their habits and customs were different. The only thing on which both the Hindus and Muslims were united in the early 20th century was their struggle for independence from the British rule. The Hindus did not like India to be divided into two separate states, as a united India was more to their advantage. The Muslims, however, realized that freedom would be meaningless without their own separate country and they would always be a minority ruled by the Hindus who were in a big majority.

While feelings were getting stronger against the British Raj, the Indian women were granted the right to vote in 1929. This gave them a political importance they had not known before. When Quaid-i-Azam Muhammad Ali Jinnah re-organized the Muslim League in 1937, he asked the Muslim ladies to join in the struggle for independence. Many educated Muslim ladies started taking active interest in politics and the Muslim League conference held at Patna in 1938 set up a women's sub-committee. Women from all over India participated in the struggle for independence. Among them were Miss Fatima Jinnah from

Miss Fatima Jinnah

Bombay, Lady Haroon from Sind, Begum Viqar-un-Nisa Noon from the Punjab, Begum Iqbal Malik and Noor-us-Sabah Begum from Delhi. These ladies travelled all over India to make the people, particularly womenfolk, familiar with the idea of Pakistan. They urged the housewives to take interest in politics and join the freedom struggle. Muslim League workers like Begum Shah Nawaz and Begum Salma Tasadduq Hussain went from door to door to convince parents and husbands how necessary it was for their womenfolk to take active part in the fight for freedom.

Begum Muhammad Ali was the first lady to become a member of the All India Muslim League Working Committee. Although she observed purdah, she took part in all the conferences and meetings of the League. She was a good speaker and her opinion was respected even by Quaid-i-Azam. At the historic meeting of 23rd of March 1940 when the Pakistan Resolution was passed, she represented the Muslim women of India.

Miss Fatima Jinnah was always with the Quaid. She arranged all the meetings and dinners he had to give at home. She went from school to school to organize the Muslim girl students. She guided the lady workers of the Muslim League in the light of Quaid-i-Azam's instructions. She did not accept a little or a position, although her whole life was devoted to the cause of the Muslim League.

In Sind, Begum Nusrat Haroon took active part in politics and worked with all the Muslim leaders, including Quaid-i-Azam. She built the Nusrat Club at Delhi which became the centre of political activities of the Muslim Ladies. She was one of those ladies who helped the Muslim League with effort, money and hard work.

Begum Liaquat Ali Khan, a highly educated lady, learned typing and worked quietly in the office of the League. This was indeed a great help.In those early days she was kept so busy with the work in the Muslim League office and in helping Liaquat Ali Khan with meetings that she was hardly seen in public. She was a silent force behind the strong personality of her husband who highly valued her work and help.

Begum Shah Nawaz and Begum Salma Tasadduq Hussain were members of the Working Committee of the Muslim League. They arranged public meetings for Quaid-i-Azam when he visited the Punjab.

In February 1947, the Muslim League started the Civil Disobedience Movement against the Khizar Government in the Punjab. A large number of Muslim women from all over the province came to Lahore to take part in the movement. They organized protest processions every day, facing tear-gas, lathi-charge and even imprisonment. Begum Shah Nawaz, Begum Salma Tasadduq Hussain and many other ladies were sent to prison.

As a punishment, these devoted ladies were taken for outside Lahore and were left there to walk back. Begum Noon received burns on her face as a tear-gas shell exploded near her. During these processions, Muslim girl students planted Muslim League flags on the Civil Secretariat and the Camp Jail in Lahore.

In April 1947, Lady Mountbatten asked Begum Liaquat Ali Khan to arrange a meeting with the Muslim ladies. The ladies convinced her that the Hindus and the Muslims were two different nations that could not live peacefully together in struggle. The Muslim women could hold their head high because they had stood shoulder to shoulder with men in the struggle for Pakistan, and helped

Muslim League lady workers garlanded on their release from prison

one country. She realized that the demand for a separate country for the Muslims could not be ignored any longer.

The 3rd of June 1947 was a happy day for the Muslims of India. On this date the plan for the setting up of two sovereign states was announced. On the 14th of August, Pakistan was to come into existence. Over fifteen thousand women went in a procession to Quaid-i-Azam's residence where they congratulated him on the success of his great struggle. The Muslim women could hold their head high because they had stood shoulder to shoulder with men in the struggle for Pakistan, and helped the dream of Allama Iqbal come true.

EXERCISES

A. Comprehension:

1. Who first expressed the idea of a separate homeland for the Muslims?
2. When were the Indian women given the right to vote?
3. What did the Quaid ask the Muslim ladies to do?
4. When and where was the All India Women's Sub-committee formed?
5. What problems were faced by the lady workers of the Muslim League?
6. Who was the first lady to become the member of All India Muslim League Working Committee?
7. Who built the Nusrat Club and what was its importance?
8. How did Begum Liaquat Ali Khan help the cause of the Muslim League?
9. On which buildings were the Muslim League flags planted?
10. How was Lady Mountbatten convinced of the need for a separate country for the Muslims?
11. When was the plan of the division of India announced?
12. How did the Muslim women express their joy at the announcement of the birth of Pakistan?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own

contribution; independence; minority; century; struggle; advantage; political; politics; organize; committee; conference; historic; resolution; represent; civil disobedience; convinced; procession.

C. For each word in list **A** find a word or phrase of similar meaning in list **B**:

A

Heroic
Freedom
Honoured
Particularly
Captured
Dreadfully
Diploma
Surrounded
Slightest

B

Educational certificate
Fearfully
Shut in on all sides
Showing courage; brave
Least; smallest
Independence
Took by force; seized
Respected
Specially

D. Complete these sentences by choosing prepositions from the list given at the end:

1. Arshad is hiding . . . . . the door.
2. The book is . . . . . the table.
3. The postman slipped the letter . . . . . the door.
4. The teacher was working . . . . . the table.
5. The fisherman was walking . . . . . the stream.
6. The child was afraid . . . . walking . . . . the crowd.
7. The swimmer dived . . . . . the water.
8. The pen slipped . . . . . his fingers.

9. The boy climbed ...... the tree and hid himself ...... the leaves.
10. I parked my car ..... a van and another car.

up, at, on, of, under, through, behind, between, along, into, among.

E. Find in list **B** the opposites of words in list **A**:

A	B
earlier	separate
together	similar
different	later
freedom	passive
active	slavery
include	false
busy	low
punishment	failure
happy	reward
success	idle
high	sad
true	exclude

F. Composition: Write short notes on:

1. Organization of the Muslim women by the Muslim League.
2. Miss Fatima Jinnah.
3. Begum Muhammad Ali.
4. Role of Muslim Women in the Civil Disobedience Movement.

SPEAK GENTLY

Anonymous

Speak gently, it is better far
To rule by love than fear.
Speak gently; let no harsh word mar
The good we may do here.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the aged one;
Grieve not the careworn heart,
Whose sands of life are nearly run;
Let such in peace depart.

Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring
Eternity shall tell.

NOTES

Lines

1.	*gently*	softly; kindly.
3.	*harsh*	cruel; angry.
	to mar	to spoil.
7.	*accents*	tone of voice.
10.	*to grieve*	to cause unhappiness to.
	careworn	worried, anxious; tired.
11.	*whose sands of life are nearly run:*	whose years of life are nearly spent. This is a metaphor taken from an old fashioned way of telling the time. Sand was dripped through a glass container called an hour-glass. When the sand had passed through, it showed an hour had passed.
16.	*eternity*	the life after death; endless future.

EXERCISES

1. What does the poem "Speak Gently" tell you?
2. Explain lines 9 to 16 of the poem in simple English.
3. Write two words which sound like 'well'.

AN AFRICAN VILLAGE

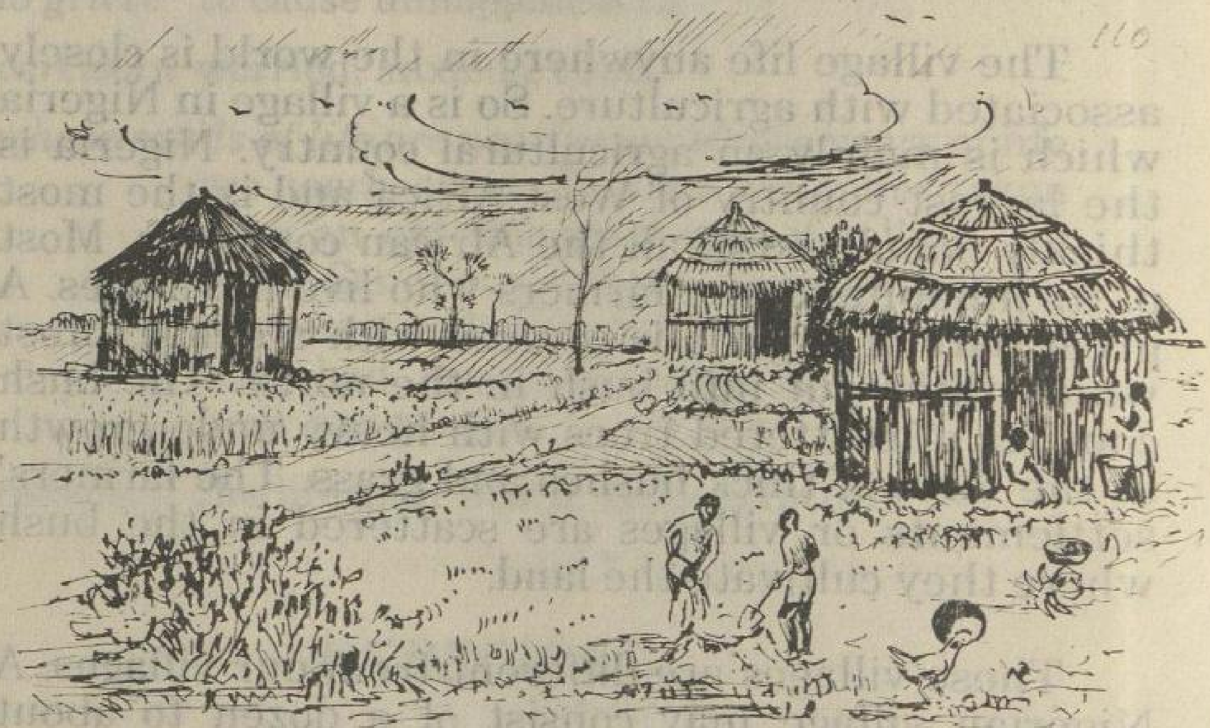
After Asia, Africa is the largest continent and it consists of more than twenty-five independent countries. Its northern parts have had relations with Europe and Asia for many centuries but very little was known about other parts till the middle of the last century. No wonder, it was called the Dark Continent in the past.

The village life anywhere in the world is closely associated with agriculture. So is a village in Nigeria which is mainly an agricultural country. Nigeria is the largest country of West Africa and is the most thickly populated of all the African countries. Most of its inhabitants are farmers who live in villages. A great part of Nigeria is covered with a dense forest which thins out into bush in the north. The bush consists of scattered trees with heavy undergrowth in the form of thick bushes and grass. The farmers' settlements or villages are scattered in the bush where they cultivate the land.

These villages are different from our villages. A Nigerian village may consist of a dozen to about three dozen huts. These huts are separated from one another by cultivated patches of land. Since the huts are not situated close together, there are no streets or lanes. They are joined by bush-paths which may lead to other villages in the same bush area.

Formerly a farmer's hut was a single room. It was built very simply. Thick branches of trees were stuck in the ground in a large circle. These branches were joined at the top and bound firmly together.

Thus a cone-shaped room was made. The spaces between the branches were filled up with straw, and the roof was also thatched with a thick layer of straw, grass, reeds, or palm-leaves. A narrow opening was left for entrance on the side towards the sun. Now, bigger and better huts are built and more modern building methods and materials are used. A farmer's house may now have two or more rooms. It is built round a compound. Some of the rooms have four walls with a door opening on to the courtyard, while others have only three walls with a verandah. The walls are made of wood and are plastered with mud. The roof is still thatched with grass, reeds or palm-leaves. Some of the houses are circular in shape while others may be square or rectangular.



The courtyard of the house is the centre of all activities. Womenfolk work and cook food, and the children play there. There is little furniture in these homes. The people sleep on mats spread on mudplastered floors. All household pots and pans are earthen though tin and aluminium utensils have also found their way into these homes.

Since electricity has not reached remote villages, bush-dwellers still use wood for lighting and heating purposes. A large pile of wood is lighted in the middle of the courtyard which gives them light and protects them from cold, mosquitoes and wild beasts. Rain water is stored in large ponds during the rainy season and is used for drinking as well as for other needs.

Close to the farmer's dwelling is the patch of land for growing food crops which include plantains, potatoes, yams, groundnuts and pepper. Usually, women look after the food crops while men tend the cash crops like oil-palms and cocoa trees. The fruit of oil-palm is boiled and pressed. It gives oil which is filled in drums and is exported to other countries. Similarly, the fruit of cocoa tree yields beans which are ground into powder from which chocolate is made. Cocoa beans and powder are also a major export of Nigeria.

One thing that is common in our villages and which we shall miss in an African village is the cattle. In many parts of Africa, farmers cannot rear cattle on account of tsetse fly whose sting kills the cattle and causes sleeping sickness among human beings. In the absence of cattle, the farmer has to plough the fields with his hands, carry load to the market and walk long distances.He may, however, keep a goat or two for milk, and poultry for eggs.

This picture is not complete. It can never be complete because the African village is always changing and has already changed much. The bush-dwellers are being introduced to the modern facilities of transport and communication. Once their small villages are linked by road with towns and cities, they will soon see buses and cars, electricity and tubewells, radio and television, schools and hospitals coming to their village.

EXERCISES

A. Comprehension:

1. How many independent countries are there in Africa?
2. Where is Nigeria?
3. What sort of country is it?
4. What is the bush area made up of?
5. Where do most Nigerian farmers live?
6. What is the roof of a farmer's hut made of?
7. What is the centre of activities?
8. What are their food crops?
9. What are their cash crops?
10. Who tends the cash crops?
11. Who tends the food crops?
12. What is made from cocoa beans?

B. Learns the meanings and spellings of the following words from the lesson and use ten of them in sentences of your own:

activity; agriculture; aluminium; beans; century; compound; consists; continent; courtyard; cultivate; dense; earthen; electricity; export; facility; furniture; grind; groundnuts; inhabitant; introduce; lane; mosquito; patch; pepper; plaster; plantains; reed;

thatch; transport; separate; settlement; sting; tend; remote; scatter; pots; utensils; yam; yield.

C. (*a*) Find for each word in list **A** a word or phrase similar in meaning from list **B**:

A	B
courtyard	thick
link	more than half
dense	compound
explore	one hundred
introduce	join
century	convenience
majority	to grow
cultivate	acquaint
facility	search

(*b*) Find in list **B** words or phrases opposite in meaning to words in List **A**:

A	B
dense	exterior
majority	minor
remote	import
major	thin
independent	minority
interior	near
export	dependent

D Study the following sentences carefully:

Thin out

1. Dense forest thins out into bush which consists of scattered trees and thick undergrowth.
2. The centre of the city has dense population, but it gradually thins out as we move away from the centre.
3. The gardener has planted the flowers close together. I have asked him to thin them out.

4. A large crowd was watching the match but it began to thin out after the half time.

E. (*a*) Fill in the blanks with shall, will, should, would:

1. I think I . . . . . go to Karachi next week.
2. You . . . . . not tell a lie.
3. We . . . . . fight to the last man.
4. This office . . . . . remain open till midnight.
5. I . . . . . be grateful if you kindly grant me a pass.
6. The train . . . . . have arrived by now.
7. . . . . . our motherland need it, we . . . . . lay down our lives for it.
8. You . . . . . respect your elders.
9. Had you been there, it . . . . never have happened.
10. They . . . . not violate any condition of this contract.

(*b*) Fill in the blanks with appropriate prepositions:

1. Please introduce me . . . . . your father.
2. He is not acquainted . . . . . my parents.
3. This machine is fitted . . . . . automatic control.
4. You are not fit . . . . . this job.
5. A round nail does not fit . . . . . a square hole.
6. He has passed the examination and is now looking . . . . . a job.
7. The police are . . . . the look . . . . for the robbers.
8. Look . . . . the meaning of this word in the dictionary.
9. He promised to look . . . . . this matter.
10. We look up . . . . . you to solve our problems.

(*c*) Change into Passive Voice:

1. A road links his village to the town.
2. A snake in the grass stung him.
3. He cannot rear any cattle on his farm.
4. Their father settled the dispute between the brothers.

(*d*) Change the following into Active Voice:

1. This lamp was lit by the servant.
2. The soldier was ordered by the officer to report to him.
3. By whom was this blanket patched?
4. Was this land cultivated by the landowner himself.

F. Composition:

1. Describe the hut of a farmer in Nigeria.
2. Describe a day in the life of a Nigerian farmer and his wife.
3. Describe the changes that are coming or are likely to come soon in the life of the bush-dwellers in Nigeria.

G. Translate the last paragraph of the lesson into Urdu.

THE DAFFODILS

William Wordsworth (1770-1850)

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host of golden daffodils,

Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.
Continuous as the stars that shine
And twinkle on the milkyway,

They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance
Tossing their heads in sprightly dance.

The waves beside them danced, but they
Out-did the sparkling waves in glee:
A poet could not but be gay
In such a jocund company!

I gazed – and gazed – but little thought
What wealth the show to me had brought.
For oft, when on my couch I lie
In vacant or in pensive mood,

They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

NOTES

Lines

2.	*to float*	to move through the air.
	vales	valleys.
4.	*Daffodils*	flowers, growing wild and in gardens. They mark the coming of Spring.
6.	*fluttering*	making quick irregular movements.
8.	*to twinkle*	to shine brightly but unsteadily.
	the milkyway:	the broad shining group of stars circling the sky.
12.	*tossing their head:*	quickly moving their heads up and down.
	sprightly	lively.
14.	*out-did*	surpassed.
16.	*Jocund*	happy; cheerful.
19.	*Oft*	Often.
20.	*Vacant*	when mind is not occupied.
	pensive	lost in thought.
21.	*to flash*	to appear suddenly.
	that inward eye:	that "eye" which records in the mind the memory of sights and sounds already seen and heard.
22.	*bliss*	perfect happiness; great joy.
	solitude	loneliness; being alone.

EXERCISES

1. Describe the pleasure the poet feels in seeing the daffodils.
2. Write a few lines on daffodils if you have seen them. If not, describe a flower you have often seen.

PROFESSIONS

A. Fishing

About three-fourths of our earth is covered with water, and the rivers and oceans of the world are full of fish. The fish are an important source of our food, and millions of people are engaged in catching fish. This is not just a hobby but an occupation and a flourishing trade. The fishermen sometimes work individually in their small boats and sometimes work together on large boats with machinery needed to catch fish from deep waters. They stay at sea for days and even weeks and return with tons of fish. These ships have proper arrangements for storing the fish so that the 'catch' is not spoilt before reaching the market.

The fishermen of Pakistan also engage in both kinds of fishing - inland or freshwater fishing, and sea or marine fishing. Freshwater fish are caught from rives, streams, canals, lakes and ponds. This is done with nets of various sizes. These fishermen sometimes need no boats at all. The fish caught from freshwater are usually small but more tasty. They are sold locally as well as sent to the nearby towns.

Marine fishing is done in the Arabian Sea along the Mekran coast. In fishing season, boats of all sizes go out, face the dangers of the sea and catch fish. Sometimes the weather turns rough without any warning. These boats are then at the mercy of the storms against which they are quite helpless.

The government is now taking keen interest in improving and modernizing the fishing industry. Fishermen are given loans to buy bigger and better boats or trawlers so that they can go farther from the shore and fish in deeper waters. Fishing nets of good quality are being made available at low prices. Fish harbours and fish markets are being set-up. Weather stations have been built along the coast and on off-shore islands to warn the fishing boats of storms. Some boats are now also fitted with wireless receivers. A Fisheries Training Institute and Fisheries Technological Laboratory have also been established at Karachi. Several by-products are obtained from fish, for example, glue, manure and liver oil.

B. Nursing

Nursing is considered to be one of the best professions for women. It needs the services of educated and intelligent women who are suited for this profession.

As a part of medical care, nursing is as old as the history of humanity. In the earliest times when there were no hospitals, it was women who dressed the wounds of the members of their families with medicines made from herbs. Muslim women looked after the wounded on the battlefield and gave them timely attention and medical aid

Care for the sick and the helpless as a religious duty has always been highly praised. Nursing was recognized as a useful and respectable profession after Florence Nightingale's excellent work in the Crimean War in 1854. She, with a group of 32 nurses, went to the army hospital at Scutari. There she and her companions treated the sick and wounded soldiers with such skill and devotion that she became a national heroine of England.

By the beginning of the 20th century, need for organizing nursing as a profession had been fully realized. Schools for the education and training of nurses were set up in all parts of the world.

In our country, there were not many trained nurses at the time of independence. The Muslims had been kept backward in all walks of life during the British rule in India. The medical and nursing professions were mostly in the hands of the Hindus.

Pakistan had to face many challenges in the beginning. Thousands of men, women and children, who were thrown out of Bharat only because they were Muslims, migrated to Pakistan. Most of them were sick and wounded. A large number of nurses were needed to look after them. Muslim women rose to the occasion and efficiently nursed the sick and the wounded in camps and hospitals.

The government was aware of the need to organize the nursing profession. As soon as arrangements could be made, classes for the training of nurses were opened in hospitals. At first, women were not very eager to join this profession because nurses have to care for both male and female patients. Soon the importance of this profession was realized and many young ladies joined it.

Nursing is a highly respected profession. Nurses are respected and considered useful members of our society.

EXERCISES

A. Comprehension:

1. Why is fish important for us?
2. What are the different types of fishing?
3. Why do people like freshwater fish?
4. Where is marine fishing done in Pakistan?
5. What are the dangers of marine fishing?
6. Who are most suitable for the nursing profession?
7. What did the Muslim women do on the battle-field?
8. When and where did Florence Nightingale work with her group of nurses?
9. Why were there not many trained nurses in Pakistan at the time of independence?
10. How old is the profession of nursing?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own:

source; engaged; hobby; individually; recognized; spoilt; marine; various; tasty; locally; warning; keen; modernizing; available; off-shore; institute; by-products; obtained; glue; liver.

C. Fill in the blanks with suitable words from the above list:

1. The teacher examined each student . . . . . .
2. River Indus is an important . . . . of water for irrigation.
3. Stamp collecting is a good . . . . . .
4. The lunch was very . . . . . .

5. They are .... their mill by importing new machinery.
6. Manora is an ..... island.
7. Coal-tar is a ..... of petrol.

D. Change into active voice

1. Freshwater fish is caught from river. (*begin with* They . . .)
2. This is done with nets of various sizes. (*begin with* They . . .)
3. Freshwater fish are considered more tasty. (*begin with* People . . .)
4. They are sold locally as well as sent to nearby towns. (*begin with* Fishermen . . .)
5. Fishermen have been given loans to buy bigger and better boats. (*begin with* The government . . .)

E. Put the verbs in parentheses into the correct tense:

1. I (stay) here until he (come) back.
2. If you (speak) the truth, I (not punish) you.
3. When he (reach) the station the train arrive).
4. I(find) the book which I (lose).
5. If it (not rain) we (go) out for a walk in the evening.
6. If you (not hurry), you (miss) the train.
7. If he (study) regularly he (pass) the examination.
8. He (go) to the market and (buy) two exercise - books yesterday.
9. (go) abroad for higher studies as soon as my result (announce).
10. The teacher (punish) the boys who (not do) the homework.

F. Use ‘since’ or ‘for’ in the following sentences:

1. It has been raining . . . . . morning.
2. They have been playing football . . . . . one hour.
3. I have been living in this house . . . . . January.
4. She has been suffering from fever . . . . two days.
5. I have been preparing for the examination . . . . . Sunday last.
6. He has been building a house . . . . . six months.
7. The girl has been making a doll . . . . . noon.
8. He has been studying in this school . . . . . 1974.

G. Make five sentences with the help of the following table:

Dolls	are	made of	wood.
Boxes			cloth.
Shoes			iron.
Nails			tin.
Chairs			leather.

H. Composition:

1. Describe in 70 to 80 words what has been done to modernize the fishing trade.
2. Describe in 100 to 120 words a picnic or a fishing trip.
3. Describe in 70 to 80 words how Nursing was recognized as a useful and respectable profession.

THE CUSTOMS OF VARIOUS REGIONS OF PAKISTAN

Pakistan is full of beautiful natural scenery. In the north are the snow-capped mountains with their silvery waterfalls and blue lakes. The central part consists of the fertile green plains of the Punjab and Sind. Then there are the rocky regions of Baluchistan and the beautiful shores of the Arabian sea. These geographical variations are reflected in the customs of the people of various regions of our country.

The tribal people and the Pathans of the north are sturdy and warlike. Through the ages they have fought the invaders coming from the north. Even today a Pathan from the tribal area will rarely be seen without a firearm of some kind.

The power of a tribe depends upon the number of its menfolk. The birth of a son is, therefore, regarded as a great blessing for the family. The proud father announces the birth of a son by rifle-shots.

Sheep are bred in large herds on the green slopes of the northern region. The favourite food of the people is meat. Roast mutton and spicy *'chapali kababs'* are popular dishes. They are frequently prepared at special *kabab* shops. The Pathans are very hospitable by nature. Their generosity to their guests is well known. They will protect a visitor or a person whom they have given refuge, even, at the cost of their own lives. Marriages are arranged by parents. The groom makes a present of money, according to his position, to the bride's father.

The Punjab, the land of five-rivers, has been called the 'Heart of Pakistan' by the Quaid-i-Azam. It has always been a centre of culture and learning. The University of Taxila flourished nearly two thousand and five hundred years ago. Even today a large number of schools, colleges and universities are flourishing in the Punjab. The habits, dialects and dress vary from place to place. With nearly every district, some particular craft is associated. The inlaid furniture of Chiniot, the sports goods of Sialkot, the cutlery of Wazirabad, the pottery of Gujrat and Bahawalpur and the embroidery of Multan are famous all over the country.

The Punjabis are religious by nature. Most of their festivals and fairs are connected with *'Urs'* at the shrines of famous saints. People from all over the country gather at these shrines, sing devotional songs called *'Qawalis'* and participate in the festivals of the fair. The famous 'Mela Chiraghan' held in Lahore every year is the 'Urs' of Saint Madho Lal Hussain. Hundreds of thousands of people participate in the 'Urs' of Hazrat Baba Farid Shakar Gunj at Pakpattan and that of Data Gunj Bakhsh in Lahore.

In the rural areas of the Punjab, the farmers work in their fields the whole day. In the evening, they get together in the *'Chopal'* where they discuss their daily problems, seek advice, and settle some of their disputes without going to the courts. Usually they sit talking happily together just for the pleasure of being together. Sometimes younger people sing *'Mahya'* or the ever popular *'Heer'*.

In a village wedding, the close relatives of the bride and the groom come to stay some days before the wedding, and the ceremonies continue even after the wedding. The whole village participates in the function. Girls amuse themselves by dancing the *'luddi'* in the house, and the men express their joy by dancing the *'Bhangra'*.

In Balochistan which is made up of vast barren lands and dry mountains, extreme weather makes life quite difficult for the people. Even though large and small towns have developed, many people still live a nomadic life. They keep shifting their homes. In winter they come down from the mountains and in summer they go back to their homes in the hills.

People of Balochistan show great respect to their elders. They settle their disputes through them. Whenever there is any danger of clash as a result of some wrong done by a party, the elders try to use their influence. They go to the house of the aggrieved party in group and mostly succeed in settling disputes through their wisdom and sound judgement. Such groups of elders are known as 'merkah' and they help in solving problems which, if left unattended, could lead to serious loss of property and life on both sides.

The Balochis lead a simple life. They spread mats and blankets on the floor and put large pillows by the walls for the guests. The food is placed in the middle and the people sit around it to have their meals. They entertain their guests in the same way. Well-to-do families use carpets instead of mats and blankets.

In many areas of Balochistan, water is hard to get. It has to be carried from long distances for household use. Women of Balochistan wear most of their jewellery all the time. The traditional jewellery of Balochistan is beautifully designed.

The Baloch wedding ceremonies are performed amid songs and laughter. Young people dance to the beat of drums. As the drum-beat gets faster and faster, the movements also become faster. This sight is so thrilling that even the aged are moved to join in. Such healthy activities are a matter of pure delight to see.

The civilization of Sind (the valley of Mehran) is one of the oldest in the world. The ancient city of Moenjo Daro dates back to 2500 B.C. and its ruins speak of the highly developed society that existed there about 5000 years ago.

Most festivals in Sind, as in the Punjab, are of religious nature. Devotees from all over Pakistan come to the 'Urs' of mystic poets and saints like Lal Shahbaz Qalander and Shah Abdul Latif Bhitai. Many folk-songs are sung to their memory.

The folk-music of Sind is very sweet and melodious. The *'ek-Tara'* is a popular one-stringed instrument used in Sind from ancient times. The *'Alghoza'* is another instrument typical of this region.

Sindhi embroidery is admired all over Pakistan as well as in foreign countries. The dresses of both men and women are colourfully embroidered in silk thread. Even for their usual daily wear, most women wear dresses embroidered heavily in thread, beads and mirror. Mirror-work is also done on purses and cushions.

Some of the customs of Pakistan come from the age-old social traditions of the land and some from religious background. But, no matter what their origin, these colourful, gay and interesting customs add charm to the life of the people of the various regions of Pakistan.

EXERCISES

A. Comprehension:

1. What sort of people are the Pathans?
2. What food do they like?
3. How does a tribesman announce the birth of a son?
4. Why does he announce it?
5. Why is Punjab called a seat of learning?
6. Which is the university that existed in Pakistan about two thousand and five hundred years ago?
7. Where do the Punjabi farmers sit in the evening?
8. What is the result of extreme weather on the lives of the Balochis?
9. How old is the civilization of the valley of Mehran?
10. Who are the famous saints of Sind?
11. What are the famous crafts of Sind?

B. Learn the spellings and meanings of the following words from the lesson and use ten of them in sentences of your own:

fertile; regions; sturdy; weapon; rifle; announce; slopes; mutton; refugee; silvery; participate; festivities; nomadic.

C. Frame ten sentences from the following table:

We They The Pathans The Balochis The village elders	look	after at into out of for	the map. the window. their guests well. water in the mountains. the dispute among the villagers.

D. Fill in the blanks in the sentences given below with the help of words chosen from this list

festivals, favourite, barren, bred, protect, sturdy, warlike, blessing, devotional, ancient, popular.

1. The birth of a son is, therefore, regarded as a great . . . . . for the family.
2. The Pathans of the north are . . . . . . and . . . .
3. People from all over the country participate in the 'Urs' and sing . . . . . songs.
4. They will a visitor at the cost of their own lives.
5. The . . . . . . food of the people is meat.
6. Roast mutton and *'Chapli Kababs'* are . . . . dishes.
7. Most . . . . in Sind, as in the Punjab, are of religious nature.
8. Sheep are . . . . in large herds on the green slopes of the northern regions.
9. The rocky area is mostly . . . . . .
10. The . . . . city of Moenjo Daro dates back to 2500 B.C.

E. Composition:

1. How are the marriages arranged and the wedding ceremonies performed among the Pathans and the Balochis?
2. Why has the Punjab been called the 'Heart of Pakistan'?
3. What is an 'Urs' and how is it celebrated?
4. Write a note on Baloch respect for the elders.

THERE'S A GOOD TIME COMING

Charles Mackay (1814-1889)

There's a good time coming, boys,
A good time coming;
We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming.
Cannon balls may aid the truth,
But thought's a weapon stronger;
We'll win our battle by its aid –
Wait a little longer.
There's a good time coming, boys,
A good time coming;
The pen shall supersede the sword,
And right, not might, shall be the lord
In the good time coming.
Worth, not birth, shall rule mankind,
And be acknowledged stronger;
The proper impulse has been given –
Wait a little longer.

There's a good time coming, boys,
    A good time coming;
War in all men's eyes shall be
A monster of inequity
    In the good time coming.
Nations shall not quarrel then
    To prove which is the stronger;
Nor slaughter men for glory's sake –
    Wait a little longer.
There's a good time coming, boys,
    A good time coming;
Let us aid it all we can,
Every woman, every man,
    The good time coming.
Smallest helps, if rightly given,
    Make the impulse stronger;
'T will be strong enough one day
    Wait a little longer.

NOTES

Lines

1.	*good time*	usually a short period of enjoyment, here it means an era of happiness, which will possibly last for ever.
4.	*glisten*	shine.
6.	*cannon-balls*	shells fired from guns.
12.	*supersede*	take the place of.
16.	*acknowledge*	admit.
17.	*impulse*	push; urge; here direction.
22.	*monster of inequity:*	gross injustice.
26.	*slaughter*	murder; kill.
	glory's sake	to win fame and honour.

EXERCISES

1. Do you agree with the poet that a good time is coming? Write your answer in about 50 words.
2. What future does the poet promise us? Does he expect us to make some effort for achieving it? Give your answer in about 50 words.
3. Write two words which sound like 'boys'.
4. Explain lines 25-28 and lines 33-36 of the poem in your own words.

PROBLEMS IN A BIG CITY

Arshad was advised by his teacher to read the newspaper regularly to improve his general knowledge. He daily went to the reading room of the school library in recess and studied different newspapers and magazines. Sometimes he discussed one or two news items of special interest with his teacher.

One day he told his teacher that Letters to the Editor Columns of every newspaper were often full of complaints about problems of people living in big cities like Karachi, Lahore and Faisalabad. He was surprised to read such letters. He always thought that living in a big city was a wonderful experience and people living there enjoyed a high standard of living.

The teacher explained to Arshad that people living in big cities of Pakistan faced many problems due to over-crowding. The population of the cities is increasing rapidly. The people come to these cities to work in the mills and factories. It is not possible to provide facilities like housing, transport and medical care for a large number of people.

Now-a-days living in a big city is not a happy experience. A rapid increase in population has created many difficulties. The people are forced to live in small houses with their families. The number of schools and playgrounds for their children is very small. Many children go without education. Sometimes they live far away from schools and cannot reach there due to lack of transport facilities. If they fall sick their parents cannot get medicines and good food for them.

Our big cities are surrounded by a large number of factories. The smoke and industrial wastes have made the atmosphere dirty. The air and water contain many harmful elements which cause different diseases.

People from villages and small towns come to big cities in search of employment. Many of them fail to get a job and turn to begging and stealing. Unemployment is the cause of many other social evils. There are social welfare agencies in the cities but they cannot fully check these social evils due to lack of funds and other facilities.

People living in big cities have come from far off areas. They live away from their relatives. Their children grow up in strange surroundings. Sometimes they find it difficult to mix up with other children due to difference in their mother tongue, dress, eating habits and customs.

Arshad listened to the talk of his teacher with great interest. He remarked that we should make an effort to deal with the problem of over-population and over-crowding in our big cities. The teacher told him that the Government was carrying out many plans to check the growth of population and improve facilities in our big cities. It is our duty to co-operate with the Government in this effort. Arshad thanked his teacher for his informative talk.

EXERCISES

A. Comprehension:

1. Why was Arshad surprised to read complaints of people living in big cities?
2. What was his idea of life in a big city?
3. What did the teacher tell Arshad about the problems experienced by people living in big cities?
4. Why do people leave their villages and towns to live in a big city?
5. What social evils are caused by unemployment?
6. How are factories and mills around our cities harmful to our health?
7. What difficulties are faced by children living in big cities?
8. Why some of the children living in big cities cannot get education?
9. What steps are being taken by the Government to deal with the problem of over-population?
10. What should we do to solve these problems?

B. Learn the spellings and meanings of the following words from the lesson:

Improve; column; editor; discuss; complaint;problem; over-population; facilities; surround; industrial; wastes; atmosphere; contain; unemployment; surroundings; co-operate; informative.

C. Composition:

1. Write a letter to your friend living in a big city describing life in your village.
2. Write a short paragraph about your visit to a big city.

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قومی ترانہ

پاک سَرزمین شاد باد　　کِشورِ حَسین شاد باد
تُو نشانِ عزمِ عالیشان　　اَرضِ پاکِستان
مَرکزِ یقین شاد باد
پاک سَرزمین کا نظام　　قُوّتِ اخُوّتِ عوام
قوم، مُلک، سلطنت　　پایندہ تابندہ باد
شاد باد مَنزلِ مُراد
پرچمِ ستارہ و ہلال　　رہبرِ ترقّی و کمال
ترجمانِ ماضی شانِ حال　　جانِ اِستقبال
سایۂ خُدائے ذُوالجلال

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